

THE CHINESE RECORDER

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Milestones Ahead

EDITORIAL

Christianity in China, in sharp contrast to the country at large, is at present free from external aggression. It is, also, facing calls for cooperation with community and national forces more significant than have ever before been heard. Christians have, therefore, an unusual opportunity both to strengthen their own inner life and to enlarge and enrich their service to the Chinese. Christianity in China is beginning a new chapter in its history. It has passed the cross-roads and is on a new road! Christians must look forward to the milestones ahead thereon. The articles in this issue all focus on new milestones. To some not already specifically or exhaustively mentioned we wish to refer.

I. THE ESSENTIAL MISSIONARY!

Missionaries have constantly preached the necessity of making themselves dispensable. That a lesser number of missionaries will be needed and that many tasks hitherto carried on mainly by them, will pass to and be done better by Chinese Christian is now obvious. Missionaries are already dispensable as the chief burden-bearers, clerks and directors of Christian work in China. The question as to which of them should join the ranks of the dispensables is still open. But time and changing conditions are framing the answer. Some find accepting that answer in their particular case hard; others find it easier; to all it means a wrench. But to those affected thereby it must be taken as a chance to practise what they have often

preached. Nevertheless, we think that emphasis on the dispensability of the missionary is overweighted. By that we do not refer to the fact that missionaries are still needed in many places to carry on as before, because Chinese leaders are not available that can satisfy them as to their ability to take over work. Neither are we concerned primarily with the persistent and sincere reiteration by Chinese Christians that they still want missionary associates. Both might be based on the assumption that missionaries are only temporarily indispensable.

There is a milestone ahead that needs to be recognized. If Christianity in China is to be true to its fundamental spirit some missionary participation therein will *always* be indispensable. For Christianity, to be true to its genius, *must* demonstrate international sharing. That means that participation therein in China of other than Chinese Christians is an unchanging necessity. Likewise, Chinese Christians must participate in Christian service in other countries than their own. Such interchange of service and experience is essential. Thus we see a milestone ahead marked, "The Essential Missionary."

II. TOWARDS GREATER COMITY!

In 1917 the missions in China agreed on certain principles of comity which bore good fruit. In 1927 the Church of Christ in China came to birth. Various denominations have unified themselves. At the moment, too, while Protestant divisiveness is still glaringly apparent denominational competition is quite quiescent. Each group, however, is so busy building up its own life and work that it thinks but little of its relationship to others in a possible larger unit. Once Christians in China gave a decided stimulus to thinking and planning for Christian Unity. Now intra-denominational there is rarely even academic discussion of that indispensable. It is true that the Church of Christ in China is still growing, though its rate of growth is naturally slowing up. It is the largest Protestant group in China and has gone further in exemplifying Christian Unity than any other movement in that direction. But is this enough? Is a solution to the issue of Christian Unity in sight, that promises a more convincing demonstration of the often alleged unifying spirit of Christianity than any as yet visible? The Church of Christ is the largest among numerous groups. But is it the end of the trek towards unity? Or is it the most advanced step towards it? These various enlarged Protestant groupings are, after all, still carrying on comity as long-ago outlined and now indeed outmoded. They are not getting in each other's way but neither are they getting together. Neither the Church of Christ in China nor the United Church of Canada can be considered as the end in themselves of Christian Unity in that they offer a final solution to the problem in which we are involved. The Church of Christ in China is happily not troubled by those questions of faith and order which must be considered in any discussion of a wider unity. But would not this Church render a much needed service if it, as the largest united group, took the lead in bringing representatives of all

groups together to consider the next step towards Christian Unity, whatever the effect might be upon itself? We must pass from non-interfering comity to cooperative comity! Leadership at that point is much needed. "Towards Greater Comity" is one of the milestones ahead.

III. EDUCATION FOR SERVICE!

Is the supply of leaders sent forth from Christian institutions greater than the demand? As to the number able to cope with China's modern needs, yes! Educational institutions are not turning out enough leaders of the right kind. Too many of them are training leaders just to carry on as before. The number of graduates, too, from those institutions of higher learning who might be expected to lead the Church to fight its modern battle is decreasing. There is a drift towards letting the leadership of the Church fall mainly upon the shoulders of those trained along old ways. This is not to suggest that these latter cannot be used or cannot do, in many places, work that is needed. It does mean that at a time when opportunities in China are increasing the Christian leadership trained to cope with them with modern methods is decreasing. That fact has serious significance!

Here, for instance, is a district faced with an unusual call for Christians to participate in rural rehabilitation. To meet that situation trained leaders must be brought in from elsewhere. To secure them is difficult. Looking to the future it is also suggested that at least one of the Christian schools located there should reorganize so as to train the leaders that will be needed as this rehabilitation effort expands. Institutional inertia makes this change difficult there as it often does elsewhere. There are now at least five Christian rural service unions in China. There should be more. Their creation makes it imperative that Christian schools should fit into preparing leaders for this work very much more widely than they are now doing. To do this more cooperative effort both regional and urban is needed. The schools must set up for themselves this ideal of training those who can lead the church in service to community or rural districts. Education not for building up the Church alone but to enable the Church to engage in life-wide service, should be their goal. Of course that means a revamping process that is difficult and even staggering! "Education for Service" is a milestone ahead of Christian education!

IV. THE LARGER SACRIFICE!

What we have said entails an enlargement of the present practice of Christian sacrifice. Individuals in church and school are constantly urged to be willing to sacrifice all for their faith. The history of Christianity in China contains many records of those who have followed this teaching through. This is as it should be. But what of the present clamant need of cooperative service beyond institutional or sectarian interests? The pooling of Christian resources is as urgently needed as preaching! Christians need to turn

their attention more to the relations of their institutions and groups to each other and their common task. How should, for instance, the Christian elementary, secondary and higher educational systems be linked together? How should the equipment of the schools in a city or region be pooled so that some of them might give specific attention to turning out leaders for the rehabilitation work increasingly demanded? What is the effect upon individual Christians who come to realize that while their Christian leaders are urging them to sacrifice, the institutions or denominational groups with which they are both connected are not willing, or able, to merge their own aims or resources in a larger application of the call of the cross to increase their service capacity? The times *demand* cooperative effort! This call for larger sacrifice challenges institutions and denominations equally with individuals. For the former to dodge the issue will mean that the Church will find itself increasingly frustrated in its effort to provide the leadership now demanded. To enlarge the spirit of sacrifice to include institutions and denomination is a milestone ahead. Both must take up the cross!

V. AN INCLUSIVE CONVICTION!

In the past Christianity in China has been largely built up on the conviction that personal religion is a vital necessity; that individual relation to God is the main essential of life. That conviction still holds good. But it now needs to be seen as the heart of a more inclusive conviction. Conviction must grow with opportunity! Spiritual growth is enlargement of dynamic conviction. Revival is going on in many parts of China. Though marked by undesirable excrescences nevertheless it denotes a search for deeper reality in religion. However, in all too many instance it shows a tendency to inbreed. This makes the spiritual life of the individual and the church an end in itself. But if revival means anything it should lead to enlarged service. To be genuine revival must be a service as well as a saving dynamic?

Too many Christians are satisfied with the enrichment of their own and the church's life. For present-day needs that conviction is too small. It may have justified itself in the past. By it were planted many Christian groups which became units of influence for better living. China has now yielded to that and other influences and is seeking—albeit in a wobbly way!—to rebuild its own life. In that the Church *must* share. It must conceive of itself not as being a self-builder but as a participant in the building of the life of a nation. This does not mean alliance with any political party but independent cooperation with all those emphases in any party which make for human welfare.

Both the call and opportunity of the church are expanding. A more inclusive service challenges it. The Christian Church must have a conviction commensurate with this challenge! That conviction must include Christianization as well as evangelization. The second concept, indeed, should be enlarged until it touches the circumference of the first. To make the conviction of most, if not all, Christians in China inclusive of participation in meeting all life

needs—that is another milestone ahead of us. We cannot afford to lose time reaching it, if Christianity in China is to move towards the vision it espouses and render the service now demanded of it.

VI. ADVENTUROUS FAITH!

It is all too easy when faced with these demands for enlarged cooperation and comity to permit the difficulties therein to blind us to the necessity and possibility thereof. Our response to the challenge of modern conditions of Christian work in China all too often ends in a sigh that our daring does not equal that of our early predecessors. Our modern difficulties are not greater than their's, though they are certainly more complicated. It was easier for them to decide that China's civilization was all useless and so try to substitute another for it, than for us to endeavor to find our place in building a new one unlike either the old one China knew, or those the missionary movement came out of. It is somewhat more difficult, also, to change or merge going institutions and denominations into something bigger than it was in earlier days to lay their foundations. If we must admit we lack something of the daring of Christian pioneers in China, that confession should force us to find out how to regain what we have lost. Nowadays Christians are too much concerned with preserving what they have and not enough about expending it. To permit denominational or institutional inertia to keep us from a more effective use of our resources is really to waste rather than preserve them. We must get beyond thinking of the security of what we have. Institutions and denominations like a grain of wheat must die ere they can bear their full fruit!

Christians in China need a more adventurous faith. They must dare to test out the new cooperation called for. The outcome of that venture cannot be foreseen. Yet to remain where they are points to ultimate frustration. This is one of those situations where nothing ventured means nothing gained. We must also venture on experiments that look towards social as well as spiritual welfare. The size of a particular venture is not important. But it is important that Christians solve social problems on a small scale in order to prove that Christianity can motivate society as a whole—if it is tried! Preachers often hold this up as the only hope for the world. But preaching does not prove it! The number of centers where this social experimentation has been started need to be expanded to the point where they can demonstrate the claim of Christianity to be an adequate social dynamic. Modern politicians and economists find it impossible to work together, though they talk much together. Christians must dare to prove that a spiritual basis in social rebuilding actually does what they cannot. Greater daring of spirit is needed! Adventurous faith in life-wide and cooperative effort is another milestone ahead of Christianity in China.

VII. CREATIVE FELLOWSHIP!

Early missionaries worked towards making Chinese Christians like themselves and establishing churches like those which sent

them. That motive was natural and understandable. But times have changed. That motive has not yet lost all its momentum. But Chinese Christians and churches consider it inadequate. So far as they are concerned it is a spent motive. Now Chinese Christians and missionaries are passing from trying to set up the known as handed down to them and are beginning to seek together for a Christianity in China the outlines of which they only dimly perceive. What these will eventually be they must find out together. They are facing new possibilities. They are passing from reproduction to creation. Creative venturing will mark the era of Christianity in China now opening.

Note how western Christians have tried to make Christian enterprises in China like those they knew. Education was largely transplanted from the West, each group following its own national model. Churches took on the appearance and organization of those of the missionaries establishing them. Worship therein was Lutheran, Methodist, Anglican, Baptist, or whatever the leanings of its promoters indicated. Buildings were often replicas of ugly small town architecture. The deportment of the Chinese Christians frequently followed that of their missionary exemplars. Literature, in style and content, echoed the twang of western Christianity. To speak thus frankly is not to decry the good done through these imported modes. Neither do we overlook the fact that even now, as then, something of what western Christians have learned will continue to go into all Christian activities. That is another essential of an international Christianity. Wherever western Christian technique is ahead of that in China it will continue to have a place in Christian work therein. No matter how originally creative Christianity in China becomes it can never be exclusively Chinese.

Nevertheless all these Christian activities in China are being changed. Their final form will not resemble much that of their originals. Chinese Christians and missionaries are seeking something new. Their fellowship has become creative. This creative fellowship will bind them closer together than any former bond or aim. Every article in this issue is evidence of the new ways of working now being creatively sought. Literature, education, church life, worship, enlarged social effort are going through a process that will make them build up life, a home and church that fit the structure and genius of Chinese civilization, while at the same time moulding it into something better.

What motive should be substituted for that which led pioneer Christians in China to seek to mould social and religious life in terms of their own experience? The western Christian does not need to lose his identity in the life of those among whom he works. Chinese Christians need not become like those who brought them the vision made known by Christ. Their differences, indeed, are essential to creative thinking. But in this emerging creative fellowship both should *together become like Christ!* That is a milestone Christians should keep in the spotlight of determined consideration. It is the chief among the milestones ahead that Christianity in China should envisage.

China's Challenges to Christianity

I. MAKE CHRISTIANITY SOCIALLY DYNAMIC!

Y. T. WU

CHINA is now passing through one of the most critical periods in her history. Everywhere we see decay, corruption, strife and a tumbling structure all tragically reminiscent of past glory. With the loss of the Manchurian provinces and the gradual disintegration of the other frontiers, China's territorial integrity has already become an acute problem. In China proper, political unity at present is even farther from its goal than in any other period since the first days of the Republic. Floods, famines, bandits, civil wars and excessive taxation have conspired to bring bankruptcy to the rural districts, which have been the life centres of the country. In vast areas, people are living on the verge of starvation, and many are deserting their village homes only to find worse conditions in the city. Internal debts are fast piling up, while foreign obligations and military expenditures claim so much of the national budget that only a meagre share is left for the needed works of reconstruction. China can speak yet of no industry; what little she has is already squeezed to death by internal hardships, foreign dumping, world depression and the absence of a protective tariff. One can go on indefinitely with the story and support it with facts and figures, but even this bare glimpse of the situation will help us to see that a hundred forces seem now to be working together to make the painting of even a dimly roseate picture impossible. We do not deny that there are improvements here and there, and that in certain respects China is a great deal more "modern" now than she was twenty years ago, but this fact is too insignificant to reverse our estimate of the present situation.

If China could be left comparatively alone to put her own house in order, perhaps the situation would not be so serious. Unfortunately, the world as a whole is in even greater turmoil than China. Efforts for peace, whether they be the League of Nations, the Disarmament Conference, the Economic Conference, or the many Peace treaties, have achieved little success, and amid fear, distrust, and a world-wide depression, the nations are once more heading towards the abyss of another appalling destruction. Whether the catastrophe begins in Europe or Asia, China will inevitably be deeply involved in the mess. She has long been the bone of contention in international affairs and her helplessness makes her an easy prey to ambitious aggression.

This, however, is not all. China, like the rest of the world, is now at the crossing of the roads. The sum total of our present travail, both national and international, is only the symptom of a persistent affliction at the bottom of our existing social structure. Our present troubles, and the prospect of more troubles, show only too clearly the impossibility of a social order based on the philosophy of individualism and *laissez faire* in matters social and economic.

The capitalistic world is still wondering what the trouble is and diligently searching for remedies within the *status quo*; but brute facts point to the necessity of a more fundamental solution to the problem. While China cannot properly be classed with capitalistic countries, the fact that she is involved in a world change makes the facing of her social problems as urgent and unavoidable as theirs.

It is in the above setting that we shall have to discuss China's challenge to Christianity. That challenge is all too evident to those who are realistic enough to watch the progress of events and to search for their wider and deeper meaning. If Christianity has a place in China at all, it ought to have a great deal to do with her present travail and its alleviation.

We shall probably at the very start meet with the question, "Should Christianity be concerned with social problems at all?" There are those who believe that if we take care of man's "spiritual" life, his "social" life will take care of itself; there are also those who believe that it is futile for us to undertake the social task, as that is the work of Christ, and He is coming back again soon. We do not want to argue with those who hold these views, but simply want to point out that we do not believe Christ himself would take such attitudes, and that if that is what Christianity means, then we do not see much need for Christianity in China.

Perhaps we shall get a retort from another angle also. "Is not Christianity already on the right track and doing a great deal along social lines." Schools, hospitals, philanthropy, popular education, rural work etc. will be cited as examples. We should not minimize the valuable services the Christian Movement has rendered in the past and is still rendering. But we must ask whether these things alone are sufficient to help meet the pressing needs of the time and whether these things are all that the Christian Movement can do in China.

We have already spoken of the social system, and suggested that that system ought to be changed as a whole. What does this mean? It simply means that we cannot change that system if we do not look at it and deal with it effectively as a whole. Our schools may be producing students who know nothing except to uphold the *status quo*; our hospitals may be—and are of course—supported by money coming from the inequalities of the present social order; our philanthropy may be an unconscious means of perpetuating existing evils; and even our rural work may only help to build up a magnificent system that in the end will have to be pulled down again. We may be training recruits for the Kingdom, but we may also be sending them in the wrong direction and hence delivering them into the hands of the enemy. Like those drilling a tunnel through a mountain, we may have made a miscalculation, and, although the work by itself is perfect, the two ends will never meet. All this simply points to the need for knowledge of the whole situation, for orientation, and for new approaches to old problems.

There is another difficulty. We are so intimately involved in the present order that we find we cannot extricate ourselves from it, even if we want to. Not only do we exist as a part of that order and live upon that order; but we also find ourselves practically the initiator and supporter of that order. Christianity and capitalism, in one sense at least, are exchangeable terms. The individualism and Puritanism of the former, while an asset in itself, have largely been responsible for the growth of the latter. For this reason, the two are very much at home with each other in the present world, so that even a wild speculator in the bond market may have a perfectly clear conscience so long as he attends church regularly and gives away some of his money in philanthropy!

With these general observations before us, let us come back to the question of China's challenge to Christianity. Complicated as China's problem is, we can state it simply as follows: China is struggling to emerge from an old isolated civilization into a "modern" state, and, in that process, has; (1) to overcome inertia from within; (2) aggression from without; and, (3) to make her choice between an individualistic and a socialistic order in her work of national reconstruction. The three aspects of the problem form a single whole and no one aspect can be dealt with effectively without regard to the others. To try to serve the country and to ignore the inter-relatedness of her problems is like children building sand castles on the beach in complete indifference to the hour of the tide and the direction of the winds. Their laborious work may stand for one moment, and then in the next be wiped clean off by the onslaught of the elements.

What can the Christian Movement do in facing the above problems. Three things at least! First, it can educate the people as to the factors in the objective situation that they must take into account in working for individual and social salvation. To know the world and its problems objectively and scientifically; to go to the bottom of causes and effects; and to begin thinking of effective and radical remedies,—these are the pre-requisites of any sane and realistic handling of a social situation. Second, having an adequate grasp of the whole problem, the people can be led to make experiments individually and collectively which will work towards the pulling down of the old order in its manifold aspects and the building up of a new one. Each one of the experiments may have only a small contribution to make to the sum total of efforts needed, and yet their accumulative effect will gain momentum as the days go by. Third, whether in education or in experiments, the principle of organization is important. Social forces, particularly the evil ones, are organized and a new order can only be brought about by organized efforts. If this is true of all peoples, it is the supreme need of the Chinese, whose cultural background in this regard is manifestly deficient.

All this sounds like a tremendous program for social education and engineering, but it is really not as presumptuous as it appears. It requires no wholesale change in social programs already under

way, for what is needed is a new direction and a new content rather than new machinery and new projects. A new spirit will inevitably bring with it new tools, but much of what is old can be wisely used also. The schools and the hospitals we now have can be made to serve the new purpose we have discovered. In the same way we can combine rural reconstruction with social reconstruction using more or less the materials and resources now at our disposal.

It is not within the scope of this article to suggest what the above approach will mean in terms of concrete pieces of work to be done by individuals and groups. Each person and group will have to do that for himself and itself according to local needs. If this is to become a new movement among Christian groups in many places, however, some central agency will be needed to give general directions, to carry on research and training, and to facilitate the sharing of experiences.

Now, what has all this to do with Christianity? We do not like to call it the "Social Gospel," as if there were some other gospel which is not social. Religion goes through all the phases of man's life like the warp through the woof; and it is necessarily social. If love means anything at all in Jesus' teachings, it ought to mean the uplifting of the masses, and the fulfillment of all necessary conditions that will make that uplifting possible and effective. To talk of love as if it need only operate in the personal realm; to take for granted that changes in personal lives alone will necessarily bring about social changes; and to think that pious wishes and formal prayers and church revivals, aside from their concrete expressions, will usher in the Kingdom of God, is to ignore the laws of life and to put religion to ridicule. The teachings of the prophets and of Jesus make all these remarks superfluous, for we all know that to them the love of God and the love of one's neighbours are parts of an inseparable whole, and that it was the ignoring of that truth that brought forth their thunderous teachings on the social mission of religion.

A true revival of the Church will come only when it has awakened to its social task and begins to tackle it fearlessly and sacrificially. Its identification with the existing order will make any such attempt not only difficult but also dangerous. But a church that will lose its life in such an adventure is a church that will live and bring forth fruits a hundredfold. Revivals of a purely emotional nature may give a show of vitality for a time, but this will necessarily die down when the heat of emotion has waned. This does not mean, however, that real spiritual development is unnecessary and can be dispensed with. While we want to avoid the mistakes of vague religious sentimentalism, we should also guard against the error in the opposite direction of social efforts divorced from religious conviction and religious fervor. The "tired radical," who finds himself shattered and disillusioned by obstinate social conditions is no better than the idealist who perpetually hankers after "spiritual" things and lives in a land of dreams. The task is too taxing, the odds are too heavy, and the issues too

momentous and delicate for us to believe that ordinary human powers are sufficient therefor. A stark realism and a lofty idealism, fearless actions and fervent prayers, hatred of sin and love of men, a just estimate of the power of evil and an exuberant faith in the Cosmic Power for Good,—these things, when they each have their own rightful place and become a wholesome cycle in our daily living devoted to the fight for a just cause, will lift us above human frailty into the land of vision and power.

We should not close without a word of reference to the challenge of communism. Many people who but yesterday looked on communism as a brutal destructive force are today beginning to take an interest in it, if only as an academic problem. People begin to realise that, if communism uses methods which not all can approve, it starts with an ideal purpose and its goal is no different from the goal that we all want to reach. And people generally forget that the methods that the communists use are essentially the same methods that upholders of the present system use, and that they themselves often favor the same methods in dealing with problems under similar circumstances.

Moreover, communism is often accused of being without religion and antagonistic to it. Perhaps we can learn a double lesson here. People discard religion either when religion goes against their own selfish interests or when religion fails to meet just and vital human needs. It will be a sobering experience for honest Christians to try to decide which of these holds good in the present instance. Then again, we are apt to identify religion with persons and organizations bearing the label of religion. Might it not be that religion could also express itself in forms which, while they rebel against its name, yet act in harmony with its essential truths?

Communism is fast spreading in many parts of the world and most significantly in China. In spite of all that we may say against it, its social passion, its sacrificial spirit, and its methodical efficiency, ought to bring humiliation to Christians who stand by and watch. Yet something deeper and nobler stirs within us. Love as exemplified by Jesus would go far beyond the communist ideal. It requires that its methods be consonant with its goal; it values individuals as much as the collective man; it aims also to build an ideal society, one in which we shall share all. In the long run it will be more sane and wholesome, because it includes in its world picture a cosmic view which uplifts and purifies the human soul.

But how shall all these things be brought about and who will serve as tools for their realization? That is not only the challenge of communism; it is the challenge of China to all Christians who profess the ideal of Jesus and who refuse to believe that that ideal is impracticable.

II. UPLIFT CHINA'S DWARFED GIANTS!

FU LIANG CHANG.

THE Chinese are very proud that their civilization is the oldest in the world. In the course of their history, they have seen many civilizations come and go and many empires rise and fall. When the Chinese were living in palaces, wearing silk and writing poems, their friends in the West were dwelling in caves and were clothed in nature's own dress only. Their civilization has persisted, whereas those of other nations which once flourished in the Nile Basin and in Asia Minor, are now only of interest to archeologists; and the splendor that once was Greece and the glory that was Rome, are today only lessons in history. The Chinese have out-lived and over-topped their contemporaries for thousands of years. For forty centuries they were giants!

During the last hundred years, however, a certain process of encysting has been going on in this land of giants. In fact, the giants are being dwarfed by stagnation, chronic disorder, infection of new ideas and the impact of conflicting influences. Everywhere in China, especially in the vast rural areas, the call for help from these dwarfed giants has become incessant. Will the response from China's youth, Government and the Christian Church be adequate?

A little over a year ago, I was on my way to Szechwan. My wonder grew boundless at the grandeur of the Yangtse Gorges with their perpendicular cliffs and towering summits, but my heart was heavy at the sight of my fellowmen doing work unfit to be done even by beasts of burden. On the steep bank, there were groups of men stark naked, with their backs bent double, their hands touching the ground, and their wet brown bodies glistening in the sun, pulling houseboats upstream along paths hewn from solid rock and made smooth by the steps of millions of bare human feet. Then I thought of Jim Yen, a native son of Szechwan, who has already done so much for rural reconstruction through the work of the Mass Education Movement at Tingsien. One could not help but speculate that if the tens of thousands of these trackers had had a similar opportunity for education and a good life, at least some of them might be Jim Yens in some field of national reconstruction.

In the overland trip from Chungking to Chengtu, where there was no other means of transportation, I had to ride in a mountain chair, carried on the shoulders of coolies. Every ten or fifteen li there was a market town where my chair carriers simply disappeared for a little while. I thought that they were taking refreshments or drinking tea but, to my great surprise, I found that they had to take a pipe or two of opium before they had enough strength to carry me farther. How revolting it was to think that opium was the source of the power which made my travel possible! Yet, had I been born and reared in the same environment, I might have been one of those chair coolies.

What student of Chinese history would not feel inspired when passing through Shantung, the "Holy land" of China; Taishan, the Jerusalem of Ancient China; Tsouhsien, where Mencius was brought up by his wonderful mother; Chüfu, the home of Confucius, where his descendants of the 76th generation still reside? One's feeling of exaltation soon becomes one of humiliation, as he comes face to face on the highways and byways of the province with men, old and young, who, with baskets on their arms and long willow spoons in their hands, follow beasts of burden passing by to pick up what droppings may fall from these animals. Who can reconcile what he sees in rural Shantung with the thought that some of these ignorant and illiterate peasants have the blood of Confucius and Mencius running in their veins?

When one sees a famine sufferer with large sunken eyes, hollow cheeks, body practically naught but skin and bones, on whose face is an expression of utter hopelessness—one does not forget it easily. There are millions of such sufferers in the flooded areas of the Yellow River and in the arid regions of the Northwest. Several of us were visiting the Sian Orphanage under the care of the Chinese Independent Church last spring. We saw hundreds of boys and girls of all ages, victims of many famines—sights so pathetic that we could hardly keep our eyes dry. One common thought was running through our minds: "If I had been born in Shensi, some of these orphans might be my children!"

Every one of us can call to mind similar cases of the demoralizing poverty, ambitionless ignorance, fearful superstition, bare animal existence and starvation of body and soul prevailing in rural China. What message has the religion of Jesus for these under-privileged millions? Do His messengers care that millions are starving and many other millions eke out a bare existence? The Son of man came to the world to minister, not to be ministered unto. His followers were told that in giving a cup of water unto the least of these, His brethren, they would be doing it unto Him. His servants and followers in China have always been foremost in the work of famine relief and other emergency aid. They are respected and trusted for their unselfish service. But is this enough?

China is sometimes called the land of well distributed poverty as well as the land of famine. So long as China is run over recurrently by famine and so long as the rural giant is dwarfed by degenerating poverty, the abundant life, which Jesus came to the world to give to all men, is hopelessly beyond the reach of her teeming millions. Relief work is good and demonstrative of Christ's spirit, but mere relief work which leaves people to live by bread alone is not enough. Furthermore, to stop with relief work alone is likely to create in the minds of sufferers a spirit of dependence, and in the minds of relief workers a subtle form of self-importance. Rehabilitation and famine prevention are in many ways a more important and worthy task. It can best be carried out by the Church through a program of Christian rural service, with the purpose of serving the whole man and the whole community.

A program of Christian rural service has been worked out and proved successful in a number of rural churches and rural service centers. It consists of six points: namely, livelihood improvement, primary and adult education, health and sanitation, religious training, work for the home, and the wise use of leisure. This differs from relief work in that it not only relieves the physical needs of sufferers temporarily but also helps them to help themselves and prevents recurrence of famine. In addition to relieving distress, it aims to help men live as children of God and to make the community a cell in His Kingdom.

The work of rural reconstruction cannot succeed without the spirit of Christ. That spirit alone, growing out of intimate touch with its Divine Source, gives power for service to others and sacrifice of self in meeting human need. The church needs to get into rural reconstruction, so as to release the latent power and divine fire now only smoldering in the hearts of His followers.

Those who are engaged in this task of Christianizing rural life may likely be misunderstood by their friends as well as by their enemies. In the beginning, at least, they will also be misunderstood by those for whom they are working. Their message will indeed be Christ, the Crucified, Who came to minister, not to be ministered unto. Like their Master, they ask to serve the humble folk in rural China, and when they have this opportunity for service, they find in it their satisfaction and reward.

When one looks at rural China today, he sees Lazarus, the beggar with many sores. There are the war-torn and bandit-infested regions of the Northeast; the flooded areas of the Yellow River; the arid region of the Northwest; the four central provinces contended for by the Communists; and finally, even the seemingly peaceful provinces of Kiangsu and Chekiang and the prosperous provinces of Kwangtung and Fukien, are overburdened with heavy taxation and depressed by the low price of their agricultural products. People in any or all of these places may rise up anytime against their oppressors or those they believe to be inimical to their welfare. To do Christian reconstruction work in these areas is far from a safe enterprise. But true Christian work is not generally safe! It is that by which people gain life by losing it. It often turns the world upside down. It is in the true sense of the word a revolutionary work, by which "He hath put down princes from their thrones and hath exalted them of low degree. The hungry He hath filled with good things; and the rich He hath sent empty away."

Will the Christian Movement be willing to share the heavy burden of the people and lift up the dwarfed giants? Will it be ready to lose its life in the service of the under-privileged? Or will it play safe, hoping against hope that somehow or other China may be Christianized?

Some years ago there was a strike of women mill workers in Massachusetts. The parade of the strikers was headed by a large sign with the following significant words: "We Want Bread and Roses Too!" The people in rural China are hungry, ignorant, sick, superstitious and lonely. They want the abundant life of Jesus. Surely they shall not live by bread alone. But let us not give them roses only!

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III. MAKE CHRISTIAN EDUCATION MORE ADVENTUROUS!

J. LEIGHTON STUART

THERE is exhilaration in approaching Christian education from the view-point of China's challenge thereto. It is at once lifted out of the plane of discussions as to its function merely as an accessory in an organized foreign missionary enterprise. For this from its very nature is temporary and exotic. That it began thus was indeed not only natural but inevitable and to the enduring glory of the pioneering missionaries. As such it was prompted by a wise and truly Christian instinct and made a contribution which continues to be as essential and on the whole perhaps as effective as in those earlier periods. But this is an approach which carries us off into reaches where historical and statistical information and all the numerous harassing problems can for the nonce be left behind. These and all other phases of the topic have their own interest and importance. But when we are asked to think of Christian education in the light of the challenge of China we are swept away from the somewhat narrowly formalized confines of our routine tasks or habitual concepts off where we may at least try to take an outward and objective view. This challenge itself has been changing with the times and our present concern is, therefore, as to the special emphases in which it now reveals itself. Three of these seem to emerge.

(1) **The opportunity for a unique and supremely helpful national service.** Recent instances of foreign aggression and of increasing internal disorder have fixed attention upon the weaknesses of the country as never before. If the awakening consciousness of reform movements, and especially those occupied with rural reconstruction, are the beginning of any effective attempts at national salvation, the basic necessity of a new generation alike of intelligent, public-spirited citizens and of technically trained specialists is certain to be urged. Indeed this is already the case in the more notable village improvement projects now in operation.

In so far as Christian schools can succeed in producing such citizens and such specialists, with the ideals and unselfish devotion to human welfare which our training ought to develop, are we making our distinctive contribution. This is not primarily because of failings in other schools, nor of any fortuitous and rapidly fading advantages in finances or equipment or scholarship we may have possessed. Nor need we be too exclusively occupied with providing for the children of church-members or with winning more members for our churches from among students. If we, whether Chinese or

western, who are in these schools have learned through Christ how to love China more intensely, have gained sympathetic insight into the causes of her woes, and have been able to give ourselves with absorbing and undiscouraged determination to fitting our students alike in character and in attainments for her rebuilding, we shall have the splendidly Christian joy of giving without any thought of reward other than that of work well done in the service of the nation. There could not be any more convincing testimony to the reality of all that we ourselves believe.

It is, however, a frequent criticism from former students of mission schools that they were kept in an ignorance regarding issues of public interest which after graduation caused them in contrast with graduates of other schools no slight embarrassment. In fidelity to such a task we should offer vocational training in those careers most urgently required for national rehabilitation or least adequately provided for elsewhere, and induce students to enter such careers from patriotic or similarly idealistic motives. It is possible that by swollen enrollments and vaguely cultural courses or aimlessly selected vocational ones we may actually be doing a disservice to the country.

Dr. Hu Shih spoke years ago in advocacy of mission schools on the ground of their greater flexibility and freedom to experiment in new methods. By discerning the tendencies which will call for various technical qualifications and encouraging students to acquire these in an adventurous confidence that openings will come, we can help not only to supply competent workers for existing positions but actually to create the sense of need for others. As the demand grows for a trained *personnel* there will be an increasing zest in attempting to provide it. And the response from the winsome, alert and passionately patriotic boys and girls who abound in all our schools adds greatly to the satisfaction of it.

But significant as is the endeavor to train individuals for advancing the welfare of their people, Christian schools have in their corporate activity another timely contribution. For a little community to practise social controls and the duties of a democracy is itself a pertinent object-lesson to the outside public and part of the discipline for the students. Harmony and happy understanding between teachers and students despite all accepted antagonisms, as well as between foreigners and Chinese when racial tension is acute, is one application. Strictness and sincerity in academic standards, integrity of all financial accounting, sympathetic supervision in student self-government, sportsmanship in athletics, are others. Concern over the political and economic problems of the country should also be stimulated. A pervasive moral atmosphere and quality of life which comes to be described as Christian is a further suggestion of what ought to obtain everywhere in Chinese society. In these and similar forms a demonstration can be given of the efficiency and enjoyment of well organized community living. With the traditional individualism of this race and the shattering of ancient social patterns, every such example radiates its message of the potential integration of Chinese life throughout, and thus contributes its bit towards national reconstruction.

(2) **The opportunity for proving the benefits of unified, comprehensive planning.** The most disappointing phenomenon in the China of this revolutionary era is the inability as yet to achieve political unity and the somewhat similar incapacity of her people to conduct educational, commercial and other progressive enterprises with mutual confidence and persevering cooperation. This lack of cohesion or the tendency to allow lesser loyalties to assert themselves against those that are higher and more inclusive is the criticism most frequently made in other countries by observers friendly or otherwise, and no less bemoaned by thoughtful Chinese. This is largely due to historical or geographical circumstance, and not a little of it to the exaggeration of what is finest in her great cultural heritage. Personal or factional jealousies and ambitions, sectional prejudices, unintelligent theorizing, an excessive attention to social amenities and superficial appearances, are also accountable in part. But, however this weakness may be explained, it is one that must be overcome if China is to take her proper place in the modern world.

Not only is China disorganized. The whole world is suffering from maladjustment. Nationalism of a menacing type resurgent throughout Europe and the breakdown of the American economic structure are instances. The Christianity which was powerless to prevent the Great War and to heal its disastrous after-effects seems equally impotent to reform its own organizational inconsistencies and thus fit itself for present-day demands. Sectarian divisions so antiquated that few know why or when they occurred and yet fewer care, are stupidly continued. The futilities of separatist denominational administration are sufficiently obvious in their western habitat but become glaringly harmful in the nascent Christian Movement of China. A commission of laymen as competent and as sympathetic as could perhaps have been assembled condemn all of this with passionate insistence and are reinforced by the painstaking documentation of expert assistants, yet the official missionary agencies give slight indication of heeding the protest. Under such conditions alike in China and in the countries of their origin the Christian schools here have a superlative opportunity.

Every school that maintains within itself an essential unity among its faculty or between teachers and students is giving convincing evidence that the Christian spirit transcends racial and all other cleavage. Every actual union of schools in the same locality, within the knowledge of the writer, has been a distinct gain no less in friendly understanding and spiritual enrichment than in material efficiency. But with the shrinkage of income from abroad, the increasing costliness of operation, the unfavorable competition with other schools which will be forced upon us when the political situation stabilizes, the demand for a functional differentiation and a high degree of specialization impossible as our schools are at present conducted, and chiefly the lack of any rational arguments to the contrary, the process of uniting or reorganizing ought to be carried much further. Our schools are not here primarily to aid in a national program of education. That is the task of Chinese government and private schools. Nor is our success registered by the

numbers we can enroll. In this lies a subtle danger of secularization as well as of academic deterioration. Nor again are we obligated for all time by the geographical or denominational outlook of the founders, or even by the supposed necessity of operating plants already erected.

These and similar irrelevancies must be ignored if we are to effect any cooperative rearrangement planned solely to exert the finest possible influence on our students and through their personalities and the excellence of their technical training render our maximum service to the nation in its present pressing need. As against this there are the same discreditable hindrances as obtain in the struggle toward political unity and economic advance. There are personal or institutional ambitions, the pressure from alumni, policies of temporizing expediency, conservative timidities and the more sordid "ricebowl" motives. Chiefly there is the lack of courageous, authoritative leadership, and of a centralized means of procedure.

But despite all these real difficulties and the easy rationalization of negative arguments there is the supremely useful function we could fulfil if we were indeed willing to sacrifice our individual or institutional interests and submit them all to a disinterested investigation leading to their more fruitful reorganization. In this we could be assured that all that is really desirable as it now is will be kept. And apart from the immediate benefits educational and national, there would be the spiritual achievement of losing our institutional lives to find them in something abundantly more worth while. This demonstration of the compelling power of religious faith could not but have a stimulating effect in releasing the energies that would make for consolidating other phases of China's disunited or conflicting units of activity. Meanwhile there continue to exist a needlessly large number of schools of all grades, unrelated to one another, often mediocre, lacking in the varied specialization and improved equipment that could be had by better planning, struggling to increase enrollments to balance budgets rather than to make careful selection of really worthwhile students, and losing for the same reason much of the personal religious influence that was possible under other conditions. The schools are rapidly crystallizing into fixed moulds and the challenge of the present will have forever slipped by unmet unless brought to grips at once.

(3) **The opportunity for testing the validity of Christian faith in a hitherto untried application.** Will the Christian religion survive in China after its ardent and aggressive missionaries from other lands cease their activities? Will it find itself discredited by modern advances in factual knowledge or philosophical reasoning? Will Chinese scholars conscious of vital religious experience be able so to interpret this and relate it to the abiding sources of Christian belief as to commend it to their educated fellow-countrymen? Restated in forms consonant with their racial genius and with modern thought will it also give proof of having the true characteristics of essential Christianity? And most important of all, will the schools of the future exert the moral and religious influences that will produce Christian character and conviction in a fair proportion at least of

their students? These are pertinent questions. Although primary and secondary schools play a necessary part yet the answer must come chiefly from the universities. Wherever one of these is really free from foreign ecclesiastical domination and is unafraid of all accepted results of recent science as well as of current tides of thought or trends in social standards, it furnishes the setting for such an experiment.

There will unquestionably be losses in complying with the requirements of the government and of public opinion, in the fading out of forceful missionary influences, in succumbing to more typically unaggressive Chinese methods. Any institution may be in danger of losing thereby its vitally Christian purpose and quality. But on the other hand the schools of the past through over-stimulation under hot-house conditions not infrequently produced results which either withered when exposed to the chilling climate without or required somewhat artificial sheltering. This is at least asserted by many. In any case it is a method that was only possible through treaty-rights, western money and a strong majority of gifted and devoted missionaries.

The schools of today are able to carry on as they are only because of the personalities thus trained. Now under conditions tending to become more normal to their Chinese environment will these same schools formulate a Christian philosophy of belief and practise and generate these in students ready to serve the Church and the country as they could not had they not had their training in just this type of schools? To feel confident that they will is a daring adventure of faith in the enduring realities from which the Christian religion derives. It is admittedly a risk, but one the outcome of which has consequences of surpassing significance. There is much even now to encourage assurance as to the final result. The thought of all that is at stake helps in the struggle toward the realization of the potentialities in these Christian schools with all their failings, and adds to the satisfaction of having any part in working for their finest and fullest fruition.

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IV. CHRISTIAN RELIGIOUS EDUCATION MUST HELP FIND THE WAY OUT!*

T. T. LEW

I AM asked to address this annual meeting on the challenge presented by the present situation in China to religious education, the work which we have chosen as our supreme task. I shall confine myself to a few outstanding challenges only. Educational work, religious or otherwise, requires a mental set or attitude; without this, good methods, materials, and equipment will be of no avail. The present situation in China challenges the religious education worker in a unique way, because the nation is in a mood that is most favorable to religious education. Let us first glance back a little and then look at the background of the present situation,

*Chairman's address before the Annual Meeting of the National Committee of Christian Religious Education of China.

so as to see how, during the last half century, national and international events have led China step by step to her present mental set or attitude.

The last fifty years may be roughly divided into three periods. From 1833 to 1903 events in China, internal and external, created a *mental set of gloom and anxiety*. The first defeat by Japan and successive losses of important harbours and territories to European powers, led to the lamentable and ignorant reaction of the Boxer Movement which ended in the 1911 protocol. The whole nation was anxious about what was known as "watermelon division," an expression meaning the partition of China by the Powers. This became the most widely known term throughout the country. Thus "to save China from this watermelon division" became the slogan of all intelligent people. The nation having experienced failure after failure was thoroughly convinced of its own weakness in every way. This mental set of anxiety born of failure, created a penitential mood. Even the most conservative people were talking about ways and means of renewing the nation.

Between 1903 and 1931 another quarter of a century passed. During this period significant events followed each other with a rapidity that dazzled observers. The constitutional monarchical movements failed to stem the tide of revolution. The overthrow of the monarchy was followed by attempts at restoration and their defeat. Then came the rise and fall of Yuan Shih-Kai and his foolish ambition to become emperor, from the full degradation of which his death saved him. Then followed the rise and fall of the pro-Japanese party and the Pei Yang military party, the persistent efforts of Dr. Sun and the Kuomintang, the admission of the Communists into the Kuomintang and their subsequent separation, the success of the Northern Expedition of Chiang Kai-Shek, national unification under the Kuomintang flag, and the Central Government of Nanking. No chapter of Chinese History is more significant or more exciting than that of these thirty crowded years. During this period the proud nation which had suffered many failures and which entered it in a penitential mood and depressed state of mind, gradually came out of its failure-complex and gained confidence.

Thus during this period, in spite of many ups and downs, the Chinese people achieved important political successes. With all its faults, too, the Kuomintang survived, conquered and won to the place of a Party Government. These successes heartened the nation. Every success was accompanied by disappointments, but each was, nevertheless, unmistakably clear and definite.

During this period international relationships, also, came into sharp contrast with those of the one preceding. Disappointment over the Versailles Conference was deep and humiliating but the Washington Conference made a better showing by its rendition of some of the leased territories, the remission of most of the Boxer Indemnities and the revision of some of the treaties. These diplomatic successes were partly due to the emergence of a new world spirit in international relationships. This new spirit benefitted China. The diplomats deserve credit; their achievements also were clear and definite.

During this period educational work though it made slow progress, yet contrasted definitely with that of preceding periods. When, at its beginning, new schools were established, we had to engage Japanese teachers, as well as depend upon Europeans and Americans to teach many subjects. Near its end, however, thousands of returned students, who had been educated abroad, were ready to take their part in educational work. China began to send scientists to represent her in international scientific congresses, where they read papers which merited the attention of the scientists of the world. It is not necessary to repeat statistics here. Yet though numerically small in relation to China's huge population, the number of schools established, of graduates from them and of students and teachers who passed through their doors, not only doubled but trebled many times over. Newspapers and periodicals increased in number and grew in circulation. During the last ten years alone three thousand books on literature have been written or translated and published in Kuo-Yü. That this progress was, in one way, inevitable does not minimize the fact that it likewise was clear and definite.

These and other signs of progress which might be mentioned, have created the needed self-confidence. Unfortunately they were exaggerated into an illusion. This illusion was still further increased by the propaganda technique of the Communists, during the period of their cooperation with the Kuomintang. I call it an illusion, because these things misled people to over-estimate the progress they had achieved. Thus was created an overconfidence in themselves which turned out to be more harmful, indeed, than the lack of confidence of the preceding periods.

Then came the crash of 1931, the Japanese occupation of Manchuria on September 18th of that year, the attack upon Shanghai on January 28th, 1932, the creation of the Puppet Government in Manchuria in September, 1932, the attack on Shanhaikwan and the invasion and occupation of Jehol, together with the threat to Peiping of an invasion from land and air. Things happened so rapidly, defeat had been so crushing, international dealings so unreasonable, humiliating and inhuman, and resistance so difficult and futile, that the whole nation has been driven into a state of sorrow, bewilderment, and extreme anxiety. The worst feature of this situation is the ruthless imprint upon the minds of the people made by the feeling that the nation is in a state of hopeless helplessness!

This is so overwhelming that it is blinding; it makes people forget all the successes achieved in the previous period. This is the situation we are now in. It is a mental set of disillusionment. The nation is again in a penitential mood. Non-Christian leaders are calling the nation to repentance and self-examination. All of which constitutes a direct challenge to religious education. Christianity, is a religion of salvation through repentance. It now has its largest opportunity to educate the people. They are ready to hear the sternest lessons that heart-searching teachers or flaming prophets can offer. A well-trained teacher with a carefully prepared program of religious education, will find that the ground is ready for his seed.

The present situation in China also challenges religious education because of the significance of the emotional drive in educational work. The Chinese people have appeared to be on the whole stolid and placid in appearance and expression, but beneath the calm surface constantly surges a storm of strong emotion, neither greater nor less than that which stirs the average European or American.

Because the Chinese people belong to an old race, their strong emotions were harnessed and brought under control for two purposes. First, to conserve the family, perpetuate its ancestral line, preserve its entity and insure the bearing and sharing of the burden of its intense struggle for livelihood. Chinese emotions have been, therefore, directed to a definite aim—devotion to family interests. This crystallized in the Chinese conception of *hsiao* or filial piety.

Second, Chinese emotions were harnessed to national purposes; "national," in the sense of loyalty to the Emperor and the Ruling House. This crystallized in the Chinese conception of *chung* or loyalty. Throughout the centuries to be a filial son and a loyal subject have been the two moral ideals of every Chinese. You can test a genuine Chinese by referring to these two ideals of life. No genuine Chinese fails to appreciate such historical figures as Yueh-Fei, Wen-Tien-hsiang, or Chang Huang Yien. These heroes, who braved death during foreign invasions or died when serving the nation, always touch the hearts of the Chinese people. Whoever visits Yueh Fei's tomb in Hangchow and is not stirred by a storm of emotion is hardly Chinese; and no literatus who reads the "chen-ch'i-ke" (正氣歌) of Wen-Tien-hsiang and is not inspired, is a genuine Chinese. Throughout the country many temples have been erected from time to time to house the gods who were defenders of cities against invasions by bandits or foreign armies. These gods were deified by popular consent for their loyalty to the people and to the Fatherland. Throughout the centuries dramas, theatrical plays and tragedies, have been acted and reacted on the stage, on all sorts of occasions, to portray the stories of these revered persons: and songs and novels have been written which are read by practically all the literates throughout the country, and are told again and again in tea-shops, and markets to those unable to read.

I have given these points to make it clear that the Chinese are a people of strong emotion; and that this emotion is highest and purest when running in the channels of filial piety and loyalty. Through them it reveals itself to a degree hardly known among foreigners.

Since the introduction of modern schools there has been a slow invasion of western music and songs into China. School songs have been written, and adapted from Japanese tunes and published with simple tonic sol fa. During the first two decades of this century teachers struggled with the "one-finger system," playing on fifteen dollar organs or harmonicas, when teaching children to sing the songs of China's woes and suffering and loss at the hands of foreign nations. School children have sung many a time out of tune, but with real emotion, nevertheless. In the last few years there has been a revival of Chinese music and old songs and dramas. Modern schools organize clubs to present plays, written, modified and sometimes taken without

modification, which retell the old stories of heroes defending China against foreign invasions. The popularity of these latter seems strange in view of the growing tendency towards western popular music and songs; it can only be understood in the light of the mental drive behind this revival, namely, loyalty and patriotism.

The foreign invasion of 1931, with its sufferings and rude awakening, created an emotional tension greater than ever before felt by Chinese youth. Discerning eyes could not fail to see the evidences of serious efforts on the part of young people to find release from this tension—an attempt of struggling souls to secure relief from an enveloping decadence. But slogans, parades, speech-makings, and even hunger-strikes proved of no avail in helping the nation out of its present difficulties and in dispelling the threatening cloud of foreign oppression. Students who could hear the roaring of guns, and see enemy flying machines circling above their school buildings, have been stirred in ways hitherto unknown to the Chinese people. One cannot help but heed them when they say: "How can we study, and what is the use of studying?" This emotional tension is not limited to the handful of college students but it has gone deep, even down to elementary school children.

One day I returned home and found our child at her lunch table facing two schoolmates, whom she had invited to lunch. She was urging her friends to eat, but she herself refrained from eating and finally broke down in tears. I asked her why she did not eat. She said: "The teacher in school told us that the Japanese army is only twenty miles away from Peiping and we shall all soon be conquered slaves, and that we should also save our meal and send the money to help our soldiers." She is nine and a half years old and in the fifth grade. She is not an exceptional but rather an average child. Thus I know that the present situation has created an emotional tension throughout the land in the minds of little children; a burden which is far beyond their years. One must not be deceived by the apparent thoughtlessness towards the national situation of people in Treaty Ports or foreign settlements. The adult public memory may be rather short. But in the nervous system of those of tender age in the north, the impression has gone far deeper than one can estimate. Among older students we have already had many cases of nervous breakdown: and not a few have committed suicide. Many have gone in for dissipation, heavy drinking, dancing and cheap amusements as a way out. They are on the whole good young people, conscientious and serious-minded, but confronted with such an emotional strain they found it more than they could bear!

Thus the present situation challenges urgently Christian religious educators. If worship means anything at all to religious devotees it should render an invaluable service to Chinese young people today. It should offer an adequate outlet for their pent-up emotion, and provide for it useful and right expression. We need a Christian program of mental hygiene to promote the emotional health of young Chinese today. The need within the Church, among professed Christians, for such a program of mental hygiene is also becoming more pressing. For despairing, anxious and worried hearts have

become easy prey to an excessive form of emotional revivalism, and extreme religious practices have become more common in the last few years in different parts of China, having, in some cases, threatened the normal life of a Christian community. Religious education has, therefore, a tremendous opportunity to help, guide and educate the nation into a normal emotional life, save the people from stampeding into hysteria, religious or otherwise, and utilize the strength which the emotion produces in the service of a new social order.

The present situation in China challenges religious education because of the shaking confidence of the people. Self-confidence is essential to a normal life. As I have already pointed out, the self-confidence of the Chinese people has gone through violent ups and downs in the last fifty years. Through an early defeat the nation almost lost its self-confidence; then it regained it slowly. And then came the last crash; self-confidence is once again thoroughly shaken to its foundation. People who are seriously working for the nation's welfare have been disillusioned and now see how difficult the road ahead of them is. They see signs of moral incompetence in every walk of life. They see opium, together with other narcotics, once more gaining power over increasing numbers of people. Recent reports have made people see more clearly that this is a part of Japan's scheme of conquest, for wherever Japanese influence is in evidence, it is there that through their agents the trade in narcotics not only meets no serious opposition but is rather encouraged. It has recently been observed by some impartial foreigners, that this is a means almost deliberately utilized by the Japanese to conquer the Chinese, especially in Manchuria. Graft is going on without abatement. Nepotism and injustice offset many progressive measures. Militarism is also running amuck, for many causes and under various leaders, and is bringing sorrow, distress and suffering in its train. Optimistic people are beginning to lose confidence in their leaders. Two expressions have become common; first, "mei-yiu-pan-fah" (which literally means "no solution"); second, "whatever good system is imported into China is ruined, and becomes useless." People are losing confidence in new theories and new plans.

The present situation, therefore, challenges religious education to reveal that Christianity is a religion that will build up confidence and give people hope. It is a golden opportunity to preach the doctrine of Faith. Religious education should teach what Faith in God means and what faith in salvation means, and what faith means in the face of a difficult situation and of human weakness. Religious education should train men and women not to be afraid of facts, but rather, in spite of discouraging facts, to manifest Christian optimism: an optimism that is not just a "Polly Anna" attitude, or the drowsy indifference of an opium-smoker, but which is built upon the Rock of Ages; an optimism that will carry them through the days that are ahead till they reach the Promised Land, through the help of God, who is "our help in ages past."

The present situation in China challenges religious education because the people are eagerly seeking for the "way." The topic which draws the most attentive audience is "ch'u-lu," which means

"the way out." Magazines have been founded recently with this name; and hundreds of articles have been written on "how to find a way out."

People are seeking the way out of the present difficulty from a national viewpoint. What is the way out of the present international situation,—the state of undeclared war? What is the way out of the unending threat of invasion? What is the way out of the threatening economic collapse? In some parts of the country farmers have been taxed sixty years in advance. The agricultural system on which the people have built their life is on the verge of general collapse. The civil government in its relationship to the military element is constantly anxious about the lack of cooperation between them or the dominance of the one by the other. Political disagreements constantly cast the shadow of inner civil strife over everything.

The people are seeking a way out of their personal problems. Non-employment is mounting. Hundreds of thousands of people have lost their homes through civil strife and foreign invasion. Young people in schools face non-employment after graduation. It is reported that at present there are 70,000 educated people in Nanking seeking appointments from the Government. Every political leader upon appointment to office, whether high or low, is besieged with requests for positions. A certain political leader upon his arrival in Peiping some time ago, was met with 1800 young people who had come from different parts of the country and claimed to have supported his program and who, therefore, demanded of him positions. An advertisement in the newspapers offering a position of \$20 a month for a clerkship brought 800 replies! Most of those who applied are competent young people and middle-aged people whose services are worth many times the salary offered.

Hundreds of young people cannot return to their homes in Manchuria because of the possibility of disappearing or meeting other kinds of personal suffering which are allotted to those who do return. During the last few months experiences have convinced them that return is impossible. They are stranded! They increase the large number of position-seekers already in existence in other parts of China. I need not mention other heart-rending facts that face many promising young people in China today. All of them compel young people to seek eagerly a way out of their personal problems.

Here is a staggering challenge to Christian religious education. Can Christianity show the people a way out of their national problems? Can Christianity help the people with its program of reconstruction, urban, rural, economic and social? Can Christianity mean anything to individuals in personal living? Can it teach a man or a woman principles of life that can be put into actual practice? Is there such a thing as Christian living in an un-Christian situation? What did Jesus mean when He said, "I am the Truth, The Life and the Way"?

The present situation in China challenges religious education also because of the aroused desire of service evident among the people. If this present Japanese invasion has achieved no other result it has

certainly performed an invaluable task in arousing a general desire to be useful among the students.

It is of course, risky for people to be too optimistic by putting faith on the passing fancy or momentary enthusiasm of young people; and yet one cannot help but recognize genuine earnestness when one finds it.

In the last year and half we found that the students in North China, at any rate, are really aroused. They are ready to work, they are ready to undergo trials, to take up uninteresting tasks, and brave dangers, *if they can be assured that this can really help out in the national situation.* Such a desire, expressed individually or by a group, is not to be lightly put aside, for the history of the last fifty years has taught us some interesting lessons. We see the dominant position of the Kuomintang today. Many outside the Party are tempted to envy and become jealous of it, but are we aware how many young people shared in the underground work done for the Party before 1925? We are today threatened with the dominance of communism in China. Several hundred thousand men under arms have not yet been able to suppress that movement; and the Communistic Party has achieved its present amazing position because during the last decade there were many young people working for it! Today, also, many young people are braving dangers for this cause.

There are a few incidents which might be passed as insignificant but which in the light of the present situation are pregnant with meaning. The Ministry of Education, for instance, requires all schools to hold a memorial service for Dr. Sun once every week. At this ceremony salutation and silence are observed and his Will read. My personal observation of the last four or five years is that such meetings have been very poorly attended even in government schools, although they are held under strict ruling. One has not been able to force young people to attend any meeting, however important and significant it may be to those who promote it. Since September 18th 1931, however, wherever a meeting is called to discuss the national problem, students come without any urging and halls are usually filled. No artificial encouragement or punishment is necessary. They do not come to the meeting to escape classes. As a matter of fact, by public vote they make up the classes missed in the evening.

The present situation has convinced us that the young people of China are roused with strong desire to serve, to be useful to their people and to the nation; *so long as there is something really worth while to do!* They are not interested in slogans as they were five years ago. They are not interested in high-sounding speeches or platform oratory; but whoever has a message to give that is practicable and workable, to him they give ear eagerly. If there is a plan of service that is genuinely distinterested, you can count upon young people to offer themselves, their time, their energy, and even their lives.

The present situation, therefore, challenges religious education to teach what service means. Can religious education teach the nation at this present hour the meaning of service from a Christian viewpoint? This desire of service cannot be maintained long and

become fruitful unless it is religiously inculcated. Service without fellowship as a basis cannot endure, nor can it lead to the true cooperation so sadly needed in China today. Service without an unselfish motive cannot accomplish much, but will deteriorate into self-interest and self-aggrandizement, both of which are the curse of many leaders in China today. Service without thought is wasteful. It causes constant activity without achieving any high aims. It is much ado about nothing! Service without proper technique usually ends in failure. A technique without the Christian spirit is mechanical. Finally, service without soul is lifeless. It becomes merely-lip service. It gets people nowhere; it can only go on under pressure.

Chinese young people today need a cause to which they can devote themselves! Can religious education help eager youth find such a cause? Can religious education so define this cause that young people can see it with undimmed clarity? Religious education is a great and most difficult task. How can the Christian Church afford to be indifferent to the compelling challenges thereto in the present situation?



V. EXTEND THE BOUNDARIES OF RELIGIOUS EDUCATION!

CHESTER S. MIAO

THE title of this article suggests two major questions. What does the present situation in China demand? Is not a wider knowledge of the former necessary to a better understanding of the latter? Knowledge in this case has to be constantly renewed and enlarged, as the situation changes very rapidly nowadays.

This study is not exhaustive; it touches only a few aspects of the present situation. Furthermore, it gives the findings of one person only on what he observed in travel and special work. It is hoped, therefore, that though only a beginning this article will lead many others who are interested in this subject to do further exploration with a view to helping religious education in China to function more vitally and fruitfully.

One of the latest educational developments deserving our attention is the increasing number of students, children from non-Christian as well as from Christian families, who are entering government schools. It is stated that the quality of students entering government schools is now better, and is going to be still better, than that entering Christian schools. How far that statement is correct time alone can prove, but it is clear that government schools are beginning to draw not only a better class of students, but also more Christian students or children from Christian families than they used to do. The reason for this is twofold. It is due partly to the low tuition required in government schools. In some government schools, such as the Aviation School and the School for Training Political Leaders, the government even takes care of the student's board, clothing, books and personal allowances. No tuition is charged students attending government normal schools. It is due partly, also, to

increasing efficiency in the faculties, courses of study and school management of government schools. They will increase this efficiency as political and financial conditions improve.

We should rejoice in this new development, for this is as it should be with government schools. From the standpoint of religious education, also, we should welcome it, because it opens before us a new door. How shall religious education workers define their field of work? Shall they forever confine religious education to churches and Christian schools? Or should they work wherever they find students? Is it better for them to go to the students and to work with them in the actual conditions under which they study and live? What obligations do Christian religious educators have to the increasing number of students or children from the Christian families studying in government schools? How can they, in view of present financial difficulties and shortage of trained workers, meet this emerging challenge?

Another present-day development is the increase of interest in character education. Since September 18, 1931, there has been a growing feeling all over the country, that China needs men and women of strong character. Dr. Hu Shih, for instance, has called the nation to repentance. Some of the senior Kuomintang leaders, such as Tai Chi-Tao and Tsai Yuan-Pei, have been advocating a revival of China's ancient morality—loyalty, filial devotion, kindness, love, faithfulness, justice and peace.

The Conference of Chekiang Middle School Principals, held in Hangchow November 9-11, 1933, illustrates one of the most significant efforts ever made by government educators toward character building.¹ There a group of principals met together and spent much time on the problem of guiding the thought-life of students and their extra-curriculum reading materials. They probed a problem which had hitherto been neglected by educators who had regarded their job as primarily that of imparting a certain amount of information in classrooms and of getting students to recite and pass examinations. This Conference indicates, therefore, a radical departure from the old conception of education. These principals not only recognized the place of the thought life in the character education of students, and the responsibility of school teachers in guiding it, but have awakened also to the influence of extra-curriculum reading materials upon such thought-life, the complexity and seriousness of the extra-curriculum reading material problem, and the necessity of doing something to cope with the whole situation.

This growing interest in character education, together with the Laymen's criticism of character training in Christian schools, ought to be most interesting and stimulating to religious educators. The Laymen's Inquiry says, "In this matter of character training Christian schools should have a notable part; their contribution has been highly valued and some of China's greatest leaders have been trained in Christian schools. There is reason to fear, however, that these schools are at present less effective in this way than formerly."²

1. See educational news in *Hsin Wan Pao*, November 11, 1933.

2. "Re-Thinking Missions," page 153.

Now we must see clearly some of the fundamental issues involved in character education. What is the relationship between religious education and character education? Is there any radical difference between character education in government schools and that in Christian schools? If so, what? What are the forces at work that have made Christian schools less effective in character training than formerly? How can these forces be dealt with most effectively? How, in addition, should churches and Christian homes perform their task in character education? What should be done to enable churches and Christian homes to discharge their duties more effectively?

In spite of disturbances, famines and other troubles, it is surprising to note that there has been going on all over China a rapid process of modernization. Anyone who has travelled extensively therein during the last few years cannot but be impressed thereby. Thousands of miles of new motor roads have been built. Trips which formerly took days can now be made in hours. Many cities have torn down their walls, widened their streets and installed electric lights. Long distance telephones, cinema theatres, and radio broadcasting stations have rapidly multiplied. There are now thirty-seven broadcasting stations in Shanghai and seventy in the whole country. It is estimated that in Shanghai alone, including the settlements and their surroundings called "Greater Shanghai," there are about 200,000 receivers. The audience in that area will naturally be much greater than that number. Almost every local newspaper in the country has now a receiving set, so that all important news of the nation as well as of the world can be transmitted to the public within a short time.

We can readily see that this process of modernization, which is going on so rapidly all over the country, is entirely materialistic. While we welcome all these new developments we must not shut our eyes to the moral and spiritual problems involved. Take the radio as an example. It has great educational possibilities if its programs are of the right sort. But at present they are far from what they should be. Most of the music and the stories told are of a cheap order. Commercial advertisements occupy altogether too predominant a place in them. The quality of moving pictures as a whole, both imported and home-made, creates another serious problem. The number of people patronizing cinemas is already enormous, and, as the modern method of commercial advertising is spreading, the number will increase rather than decrease.

There is, also, another side to the process of modernization which we must not overlook. It is the conception of modernization in the minds of the Chinese people, especially youth. The word "modern" in Chinese is "摩登" (mo-teng) and that for modernization is "摩登化" (mo-teng hua). Both have become catchwords! We now have "mo-teng shoes," "mo-teng hats," "mo-teng clothes," "mo-teng houses," "mo-teng photographs," "mo-teng decorations," "mo-teng families," "mo-teng marriages," and "mo-teng" everything. Young people like to be called "mo-teng"!

Have we stopped to study this rapid process of modernization? Whither is it going? Shall we permit or encourage China to be modernized on the material side only? Can the Christian Movement

in China make a distinctive contribution to this process? Shall we, like the priest who saw a man stripped and beaten by robbers, pass by on the other side?

When we talk about Communism in China we now think of communistic activities in Southern Kiangsi and in certain parts of Szechwan. We hardly realize that communistic forces have been active in other places, although not so openly. For example, the government was recently alarmed on discovering that Communists have been working quietly but actively among primary and middle school teachers. The government is, therefore, asking all provincial and municipal authorities to watch closely the actions and speeches of primary and middle school teachers.³

There are at least three points connected with the communistic movement with which we should be concerned. First, Communism cannot and will not be suppressed by sheer force. China's biggest enemy is not Communism, but herself. As long as there are government corruption, civil war, oppressive taxation, and officials and educators and other leaders who have little or no interest in the welfare of the common people, the ground will be fertile for the propagation of Communism.

Second, to combat Communism some kind of positive program is absolutely essential. This is needed in places where communistic forces have just been cleared up. Preventive methods are, of course, always better, but it is never too late to do something really constructive and vital in devastated areas. For example, the call for a comprehensive program in southern Kiangsi and the eagerness of government authorities to secure the cooperation of Christian churches in their project is not only a challenge to Christians, but a cause of humiliation also, for one feels rather helpless in the face of it.

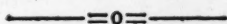
Third, the real difficulty lies in man. Where are the thirty men needed for rural schools in southern Kiangsi—men of middle school education with character, who have the welfare of the people in their heart, a quenchless enthusiasm in rural education, and a childlike confidence in the worthwhileness of the work? Not a few Christian educators are *thirty years* behind the times! They still think of education in terms of classrooms, schedules, credits, dormitories and football grounds *alone*. They still hold that the only way to run Sunday schools or to do young people's work is to make the pupils come to them rather than for religious educators to go to the pupils. They still feel that schools are for children only and that the school and the community are two separate things. They are still more interested in books, information, traditions and institutions than in pupils and the common people. They do not yet recognize the importance of adult education and its contribution toward the permanence and stability of the program for educating children and young people. Until we have a spiritual and educational rebirth among Christian educators there is not very much we can contribute toward producing the type of leadership China so much needs today.

3. The *China Times*, November 16, 1933.

The proceeding discussion makes it evident that in order to meet the challenge of the present situation in China the Church needs leaders, paid as well as voluntary, with vision, vital spiritual life and apostolic devotion to their work. Whenever and wherever there is that type of leadership something will inevitably be done towards meeting present needs.

It is clear, also, that the majority of Chinese churches can at most afford to support one paid minister. These ministers alone can become the agency through which a strong program of religious education can be carried out. And they cannot be effective agents unless they get the educational viewpoint of the Christian ministry and the technique essential thereto.

The question facing us now, therefore, is this. Are our theological seminaries and Bible schools as they exist adequate for training the type of leaders needed at the present time? This is no visionary question! To answer it calls for cooperative thinking and studying on the part of those engaged in training work as well as those at work on the field. Let us pray that the opportunity may be realized and that the training institutions will lay a new foundation for the new task involved!



VI. PUT MORE LIFE INTO CHRISTIAN LITERATURE!

D. WILLARD LYON

NO "challenge" of China in the realm of Christian literature today can be intelligently assessed without some recognition of recent achievements and a general knowledge of most urgent needs. Despite economic depression and interruptions in postal service in certain areas, due to political conditions, some gain has been made during the past year in the sale of Christian literature. Booklets for the illiterate or the newly literate have continued to bulk large in the output, particularly, of the Association Press and the Christian Literature Society. Forward steps in the publication of pictorial literature, illustrating biblical scenes and other useful lessons in Christian living, have been taken by the China Sunday School Union, the Religious Tract Society and the Christian Literature Society. Among denominational presses the Lutheran Book Concern, next only to the Adventist Press, has shown greatest activity in distribution.

In the sale of books by a single author all records have been broken during the past year and a half by the issuance of some 17,000 copies of the translated books of Dr. E. Stanley Jones, of India. This achievement may be taken as evidence not only of improved machinery for promoting distribution, but also of better correlation among publishing houses and of a growing interest in distinctly religious books. Much of the credit for this result is due to the combined foresight and energy of the Christian Literature Society and the Association Press.

Notable advances in the publication of new books have been made. The National Committee of the Y.W.C.A. has rendered a

distinctive service in issuing a dozen or more new books directed towards helping in the solution of the problems of the modern woman and girl in China. The Christian Literature Society has gotten out ninety-nine new books during the year, among which are included the valuable series for use in religious education prepared under the auspices of the National Committee for Christian Religious Education. Most of the latter are not translations, but are original works based on actual experience in China.

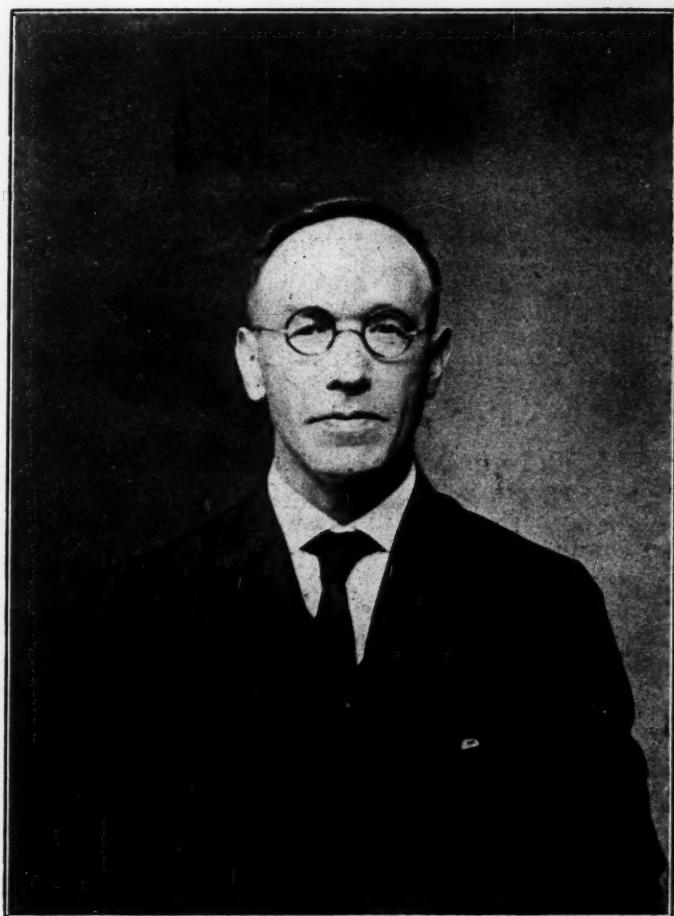
Encouraging advance in the development of literary talent in the Chinese Christian community is to be noted. A number of books of purely Chinese authorship have appeared from various publishing houses. Unprecedented interest has been shown in the Timothy Richard Prize Essay Contest: some 300 essays were submitted in the contest for 1933, which was nearly double the number for 1932 and almost treble the number for the preceding year. Even more striking is the spontaneous emergence of a goodly number of local periodicals, each issued to serve the members and friends of a single congregation or group of adjacent congregations. Sometimes only a single sheet, but often a stitched pamphlet of ten or twelve pages, or even of fifty or sixty pages, this type of periodical may now be found in a number of the larger cities in widely separated parts of China. In some places it is no more than a bulletin of announcements, while elsewhere it includes editorials and contributed articles on a wide variety of subjects, religious, social, and even political. These local papers are supplying channels of expression for not a few Christians who feel the urge to write.

The year has also been marked by consultations on the problems of Christian literature. Discussions have been held by denominational bodies regarding literature policies in their respective communions. In June (1933) representatives from seven theological colleges met in Shanghai to canvass the field of literature or the training of men for the ministry. In July and August a small group of Chinese writers and their friends gathered for three weeks at Kuling to map out a program of Christian literature for students and the educated classes. Special attention was given in April at the Rural Work Conference held in Tingsien, to the needs of rural Christians for a specialized supply of Christian books, pamphlets and periodicals. Other conferences have doubtless been held on similar lines which have not come to our attention; these that have been listed provide ample evidence of a genuine interest in responsible circles in the present problems of Christian literature in China.

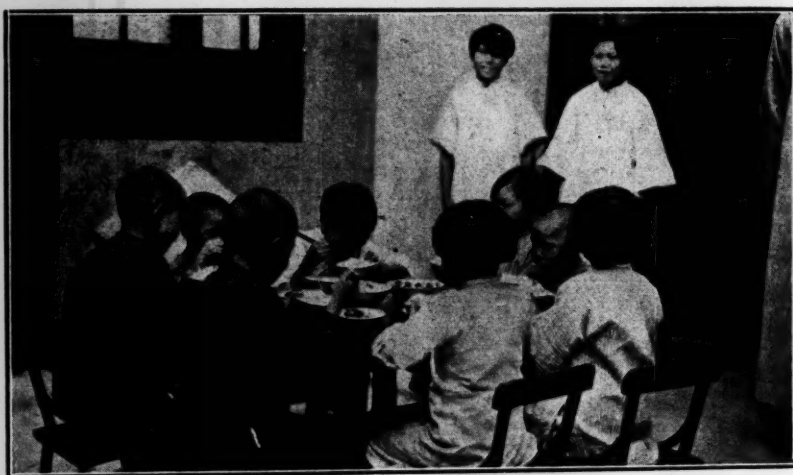
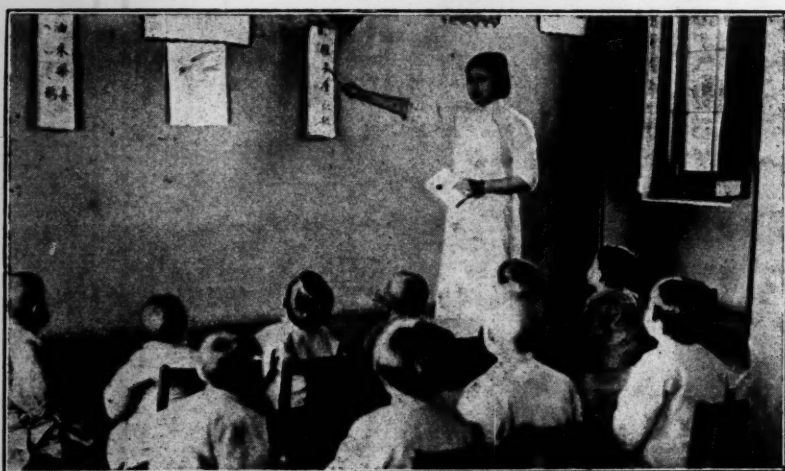
Among needs partially or wholly unmet I wish to mention twelve which seem to me outstanding, as follows:

1. Little more than a beginning has yet been made in supplying Christian farmers and their families with such leaflets, periodicals and books as will best serve them in dealing with their economic, recreational, social, cultural and spiritual problems.

2. Industrial workers with whom the churches have contacts, although supplied with facilities for learning the "thousand characters," have at their disposal very little good reading matter with which to carry on after they have learned to read.



ANDREW WEIR



RESCUE THE CHILDREN!

National Child Welfare Association of China. Top;—Sewing Class; Shanghai War Relief Orphanage. Middle;—Class; Yangtzepoo Day Nursery School. Bottom;—Tiffin;—Shanghai Child Welfare Home.

3. Conservative intelligentsia, nurtured in the cultural heritage which has come down to them from the past and dazed by the confusion of tongues today, are supplied with little in book form that is likely to help them make their intellectual adjustments and understand the distinctive message of Christianity for them.

4. Modern youth, with a flair for the "scientific attitude," which to them spells skepticism, and with an overflowing enthusiasm for change, finds almost nothing in Christian literature to attract its attention or win its favor.

5. The candidate for the Christian ministry, or for any other form of Christian service, is most inadequately supplied with literature in the Chinese language to guide him into an understanding of Christian thought, or to fit him specifically for the tasks that lie ahead of him in city or country in China.

6. Christian workers already busy in active service, especially those who are separated from the privileges of frequent fellowship with fellow-workers, greatly need a fuller supply of reading matter calculated to make them more useful in their work and to inspire them with fresh ideals and new courage.

7. Machinery for the effective sale of Christian literature on a large scale is entirely inadequate.

8. Only a small proportion of the rank-and-file Christians of China seem to have developed regular reading habits and a passion for books.

9. Interdenominational cooperation in the study of literature needs, in the correlation of programs for producing literature, and in the promotion of the use and sale of the literature already produced, falls far short of what might profitably be achieved.

10. Much too small a proportion of available Christian literature is really rooted in Chinese experience. Relatively few among those engaged in active pastoral or evangelistic duties seem to have felt the call to commit their experiences to writing, either through direct composition or through supplying their ideas to others to put into literary form.

11. Though the number of acceptable Chinese Christian writers is undoubtedly on the increase, there is a dearth of leaders of the creative type.

12. There is a special shortage of Christian Chinese with literary tastes who seem able and ready to organize the literary energies of others for effective cooperative enterprises.

Squarely facing the deficiencies in the situation, but not without letting our courage feel the bracing influence of such achievements as we can discern, we sense a fourfold challenge: to promote reading habits among our Christians, to seek, enlist and develop Chinese leadership, to discover ways in which we may achieve a larger measure of cooperation both in production and distribution, and to press for a larger degree of rootage in the soil of Chinese experience.

Many a reader of this page might himself become the moving spirit in the formation of at least one reading circle. The circle need

not be a large one; it may or may not be made up of persons who read with ease; it requires only that the persons brought together be congenial spirits, with a sufficient range of common interests to be able to agree on what to read, who are willing to meet at regular intervals for the purpose, either of reading aloud together, which would be very simple, or of reporting on reading done before coming together with a view to discussion. Some may find it possible to encourage reading by the lending of books, followed by personal conversations with those to whom books are lent. By whatever method, let each accept the personal challenge to his bit in encouraging and guiding a desire for useful reading among those with whom he may have fellowship.

The springing up of many local bulletins and papers, the growing desire on the part of Christian publishing houses for Chinese material, the existence of various prize contests, these all tend to facilitate the search for budding talent. Some, at least, of our Christian educational institutions are in a position to foster the training of young people with literary aptitudes. Missions may well take an active share in the choice and training of Christian writers. Literature societies will undoubtedly continue to expand their facilities for encouraging Chinese authorship. The challenge thus comes to educators, administrators and publishers to find, train and use more Chinese writers and thus to prepare for the day of the expanding influence of indigenous Christian literature in China, which is not farther away than tomorrow.

In these days when minds are working on problems of cooperation, the call to a much larger measure of coordination in the production, sale and use of literature will surely not be overlooked.

Out-voicing these other calls comes the challenge to ensure that the literature of the future shall be much more rooted than has been that of the past in the soil of the actual needs and experiences of Chinese people. Not that we shall not continue to need some pure translations, and many more books that will be put in Chinese only after much adaptation; even such books must, however, be selected more than ever with a view to their adaptability to use under present-day conditions in China. In addition to transplanted literature and in the end of greater and more lasting value to China must be produced a literature of indigenous growth which will cover the fertile valleys of China's need with an inexhaustible supply of living materials for the nourishment of mind and spirit.

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VII. MAKE CHRISTIAN COOPERATION MORE BOLD AND COMPREHENSIVE!

E. C. LOBENSTINE

ANYONE who has followed closely developments in the Protestant Christian Movement in China during the past few decades cannot fail to have taken account of the marked increase in cooperative undertakings between different branches of the Church. A study of these varied union and cooperative efforts is impressive. One is conscious of the fact that a very

considerable amount of union work is going on and that much of it is of a high quality. One is, nevertheless, left with a feeling that a far larger degree of unity should be attainable and that failure in achieving it is now proving an increasingly serious handicap in the work of the Christian Church in China.

In the new era upon which missionary work is entering, it is evident that extensive changes are urgently called for, both in the way in which the western churches will in the future attempt to make their largest contribution to Christians and others in China, and in the administration of mission and church work. In early days the evil effects of denominational divisions brought to China from the West were little felt. The country was vast, the Christian forces very limited when compared with the great masses of the people, the missionary societies were few in number, and it was taken for granted that all that was needed was for each individual unit to press forward and do its best, more or less irrespective of the work of others. There was much truth in this point of view for in the greater part of the country one society only was at work. The comity agreements entered into by the different missionary societies prevented to a large extent over-lapping and duplication of effort. There seemed little need of a united approach. Periodic missionary conferences brought mission workers together to confer in regard to certain general policies on which agreement was looked upon as important.

It is only recently that any considerable number of Christian workers have become deeply disturbed by the denominational divisions in China and by the confusion of thought in regard to the Christian message, which must inevitably result, on the one hand, from the complete separation of the Roman Catholic and Protestant churches and, on the other hand, from the many divisions within the Protestant ranks themselves. It appears, even today, to have required the financial depression and the resulting danger of serious injury to the cause they have at heart to stir the missionary societies abroad to give earnest consideration to the question as to how they can work together more effectively.

This issue was raised at the Herrnhut meeting of the Committee of the I.M.C. in 1932. A full day was given to discussion of the subject and the Committee put itself on record as convinced:

"That we stand on the threshold of a new period in cooperation—a period in which the requirements, principles and spirit of missionary cooperation shall be considered more thoroughly, seriously and sacrificially than ever."

The matter of exploring the lines along which such advance in cooperation might take place was referred both to the officers of the Council and to the different national Christian bodies composing it. There was, however, no indication of a realization on the part of those attending the meeting that the present method of conducting the foreign missionary enterprise by the independent action of so many separate autonomous societies, was a serious hindrance to the attainment of the ends in view, nor that drastic changes in

mission administration both at the home base and on the field were urgently called for. It was merely recognized that a larger degree of mutual consultation should precede action by the individual societies and that a greater measure of cooperative activity was desirable, involving in some instances not merely united planning but even actual pooling of resources.

The Laymen's Commission during their travels, on the other hand, became keenly conscious of the fact that the present "Protestant divisiveness" constitutes an extremely serious handicap to the progress of missionary effort and that it is essential to develop promptly a far more comprehensive and bolder plan of Christian cooperation and union. They undertook to suggest a plan for reorganizing the administrative work of those mission boards willing to cooperate. That the particular plan proposed has not proved acceptable is not strange, nor perhaps very important. What is important is that a thoroughgoing reorganization of the administration of Protestant missions has been called for by an extremely influential body of Christian people, whose report has been widely read. Important changes resulting in a closer correlation of missionary work are almost certain to follow in due time.

The Conferences of Missionary Societies in North America and Great Britain are at the moment engaged in refacing this whole question. Dr. Mott, in carrying out the decision of the Herrnhut meeting, is also making a study of the lines along which, in his judgment, the next advance in cooperation should be made. Some indication of the direction his thought is taking is seen in the following quotation:

"It is," he says, "unmistakably the desire of our Lord that we should not simply discuss our unity but live it. . . We must share or pool, as never before, not only knowledge and experience but also personalities and efforts."

Our primary concern is with our own attitude as missionaries and Chinese Christian workers on this great issue. Christian work has developed to the point where decisions vitally affecting the future of the churches and other Christian institutions in this land should be largely determined in China. Missionary leaders abroad have put themselves on record as agreeing in this. They are in full accord with the recommendation made to the biennial meeting of the National Christian Council in May:

"That the Christian bodies in China should formulate plans looking to a thoroughgoing united refacing of the needs of the Chinese people for the Christian gospel and of ways by which, through mutual consultation and cooperation, the contribution of each and the combined contributions of all may most adequately be brought to bear upon that need."

The "Special Commission on Program and Cooperation" appointed at that meeting has been engaged in discovering how far local Christian bodies in a number of the larger cities are interested in thus refacing together the needs of their communities. In places

where such interest is found to exist, regional committees are being organized to undertake together a fresh survey of the needs of their city and its surrounding country, and to give effect to such local plans calling for the cooperation of different bodies, as the survey may reveal, and as meet with the approval of the responsible authorities. These committees will further call to the attention of the Special Commission matters of a more general nature suggested by their study, but which can be more advantageously dealt with by others.

Beginnings, already made in several cities, indicate the type of questions now being raised. These relate to the number, the location, and the program of the different city churches; to the desirability of a closer correlation of the middle schools through union or through functional diversification; to the possibility of improving the medical service by coordinating the work of the mission hospitals; and to the strengthening of the Sunday school and religious education work of the city, etc. Attention is also being directed to meeting the needs of sections of the city and of special classes for which the present provision is inadequate.

A similar study of the rural work carried on from these larger city centers is also being begun. Five years have passed since a new program for Christian work in rural areas was proposed at the Jerusalem meeting of the I.M.C. This program aroused wide interest at the time. That interest was further strengthened by the work of Dr. Butterfield in different countries. His visit to China became the occasion for a full consideration of these proposals and led to a desire in many quarters to reorganize the rural work of the Church in China. As yet, however, the program remains largely a paper plan. Beginnings have indeed been made by the North China Christian Rural Service Union and a few other similar bodies to implement the plan; but, so far as is known, nowhere has it as yet proved possible to carry out in any one group of villages the full program as proposed at Jerusalem.

The request which came to the N.C.C. this summer to assist the Christian churches in Kiangsi in securing help for a Christian experiment in rural reconstruction in the southern part of the province finds the churches both in Kiangsi and elsewhere largely unprepared to respond to the request because they have had as yet so little experience in the conduct of the kind of work desired.

One of the outstanding facts of the present situation in China is the widespread interest in rural reconstruction. The Government, the educational authorities, business men and bankers, and public-spirited citizens generally are coming to realize, probably as never before, that the improvement of the lot of the farmer is fundamental to national recovery and progress. The National Economic Council is addressing itself with energy to this great task for which funds are available from the recent American loan, and for which it has secured the help of a number of able and experienced advisers from the League of Nations. These men are now in China actively engaged in working out plans for the Council.

In this program the Christian Church is deeply interested and it believes that it has a distinct contribution to make. The Jerusalem meeting of the I.M.C. defined that contribution as being:

"to lead in the effort to build a rural civilization that shall be Christian to the core . . . looking toward the development of an intelligent, literate and efficient rural population, well organized and well led, who shall share the economic, the political and social emancipation . . . and who shall be moved and inspired by the Christian spirit."

That is a stupendous task! It is, indeed, a super-human task! If Protestant Christian bodies in China honestly propose to address themselves to this task, it will call for drastic reconsideration of many of the present policies of missions and churches. It will necessitate a thoroughgoing re-study of the entire Christian educational program from the village school to the theological college and the university. It will raise important questions as to the future policies of medical missionary work. It will necessitate a re-study of the quality of much of the work now being done in rural districts, the pedagogical soundness of its evangelistic approach and of much of its church work and the fitness of the present type of village school for training boys and girls for village life. Such a study should stir us to ask ourselves again whether we can honestly say that we are doing our best to overcome the large percentage of illiteracy that still exists among rural Christians and to educate the rural Christian community in Christian living.

A clear realization that rural reconstruction is today China's greatest need, next to the pacification of the country—with which it is indeed intimately connected—may perhaps supply a means of cutting the Gordian knot of the "correlated program" of the Christian colleges and universities by leading more of them to turn their attention to training Christian men and women to take an active part in this great movement. Were they to do so there would be less criticism of their being too many Christian colleges, and a new principle of correlation might be discovered as each institution sought to make some one or two distinctive contributions to the general program, as for instance: Nanking, agriculture and rural economics; Cheeloo, rural health; Yenching, rural organization; Shanghai, rural finance and business, etc.

It is commonly reported that the supply of graduates from the Christian colleges is greater than the demand for their services. That will no longer be true a few years hence if more of these institutions turn their attention to fitting students for taking part in China's Herculean task of rural reconstruction.

It is clear that it would be quite futile for the Christian Church to think that it can reorganize its work on the Jerusalem lines and make a really worthy contribution to the building up in China of a "rural civilization that shall be Christian to the core" unless it is prepared for a far bolder and more comprehensive policy of cooperation. Self-deception is the most dangerous kind of deception and we most surely deceive ourselves if we think that we can succeed on any other basis.

The same is true of other spheres of Christian activity as well. The main reason why there does not exist today a more adequate Chinese Christian literature is due more than to any other cause to our failure to get together and to pool our resources in both staff and money. The needs both on the side of production and of distribution will not be met in any satisfactory way until we are prepared to do so.

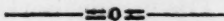
There is a crying need today for a few really good Christian periodicals addressed to different classes of people. There is likewise a dearth of books worthily presenting the Christian faith to educated and interested non-Christians; but there is little likelihood of our securing either these periodicals or many of these books until we are prepared to pay the cost of shifts in staff appointments and readjustments in budgets. It is by no means easy to hasten the production of good literature but there can be little doubt that much could be done, and that fairly promptly, were we determined to set ourselves unitedly to the task.

Limits of space allow only for the merest passing reference to a few other aspects of this important and urgent question of Christian cooperation. That we must move forward is becoming increasingly recognized. A *laissez faire* policy would be disastrous. The issues at stake are too serious. Wherever one travels abroad to the great cities or among China's countless villages, one is impressed by the fact that Christians form still so exceedingly small a proportion of the total population and influence to so small an extent the daily life of the people. Great sections of the community are almost totally unreached—the Mohammedans, the business class as a whole, and the great and growing body of industrial workers, to mention only a few. Moreover, the Christian ranks, both Chinese and foreign, have been considerably weakened numerically as the result of the events of the past few years. The rapid social changes taking place afford both a great opportunity and an inspiring challenge to give our best. We may at least hope that as individuals and as individual churches we are already doing so. Can we have the same confidence in regard to our work as a whole?

Has the time not come for those churches that have shown, both in China and abroad, their ability to work together to resolve solemnly that they will approach together and not separately each great issue facing them? What a difference it would make in each of the larger cities, if the Protestant Christian organizations cooperating with one another churches, missions, Christian associations would appoint a City Planning Board whose functions would be to study together both the Christian needs of the city and their combined Christian resources, and present these findings annually to each cooperating body with specific recommendations as to its share in a proposed program. Is it not probable that were such a plan followed over a period of years, the needs of the city could be more adequately met, and the cooperation of the laity and of the youth be enlisted to a degree that does not obtain today?

And so of the total work of these Christian bodies—is there not an urgent and insistent call for the development of fresh plans

looking not only to a far larger measure of mutual consultation and united planning, but to the actual pooling of their combined resources to a degree not hitherto contemplated?



Devotional—Order of Service*

Prelude

Procession.—*The ministers in mourning with the choir follow the cross in a solemn silent procession.*

Invocation

Kyrie Elison

Lord's Prayer

Hymn.—When wilt Thou save the people (No. 376 in "*Hymns of the Living Age.*")

Scripture Lesson

Litany

A LITANY FOR THE NATIONAL HUMILIATION

- L. O God, the Holy Father righteous and merciful, Creator of the Universe.
- R. Have mercy upon us.
- L. O God, the Holy Son, Revealer of the Father's love, Self-sacrificial Lord and Saviour.
- R. Have mercy upon us.
- L. O God, the Holy Ghost, Leader of men into truth, Comforter and Guide.
- R. Have mercy upon us.
- L. For all slothfulness, indecision, indifference and love of selfish comfort.
- R. Forgive us, people of China.
- L. For all the greed that only knows self and not the nation.
- R. Forgive us, people of China.
- L. For all thoughts and acts of partisanship that resist cooperative effort.
- R. Forgive us, people of China.
- L. For all infatuation with the pleasures of the flesh, and lingering over soul-killing desires.
- R. Forgive us, people of China.
- L. For all efforts of scheming and plotting, fighting over the spoils at the expense of public weal.
- R. Forgive us, people of China.
- L. For petty avarice and for the folly that betrays personality and the nation.
- R. Forgive us, people of China.

*A Tentative Translation of *An Order for the Service of National Humiliation*. It is No. 18 of the *Experimental Series of Chinese Christian Liturgy* as edited by Dr. T. T. Lew of Yenching University.

- L. For the deep-seated cowardice that bows before the mighty but oppresses the weak.
- R. Forgive us, people of China.
- L. For the servile character that fears external enemies and insults our own brethren.
- R. Forgive us, people of China.
- L. For indifference to any policy that suppresses public opinion and curtails the liberty of the common people.
- R. Forgive us, people of China.
- L. For toleration of any political regime that emphasizes external show but neglects real service.
- R. Forgive us, people of China.
- L. For internecine wars that have been fought for selfish gains and have depleted our nation's resources.
- R. Forgive us, people of China.
- L. For a foreign policy beset with carelessness and pride, and rendered ineffective by procrastination.
- R. Forgive us, people of China.
- L. For lips that do not agree with hearts and conduct that betrays speech.
- R. Forgive us, people of China.
- L. For the insincerity of unreal patriotism that results in mere lip service.
- R. Forgive us, people of China.
- L. Lord, Thou hast given the people of China many a warning.
- R. Have mercy upon us for we have long dwelt in our own folly.
- L. We have invited insult and injury by self-insult and self-injury, and the iron scourge of foreign nations has time and again been visited upon us.
- R. Have mercy upon us for our short memory.
- L. Once more comes a great calamity; shame and suffering once more envelope us.
- R. Have mercy upon us still, O Lord.
- L. While our strength is failing and our path is dark, show us how to resist ruthless imperialism.
- R. We beseech Thee, O Lord.
- L. While external oppression with its threatening terror is upon us, help us to effect a speedy settlement of our internal conflicts.
- R. We beseech Thee, O Lord.
- L. To all those who are working for peace.
- R. Grant, O Lord, strength and faith.

- L. To all those who are fighting for a righteous cause and for justice.
- R. Grant, O Lord, courage and ability.
- L. Fill all those who bear the responsibility of organizations working for international welfare with public-spirit, and imbue them with unfailing loyalty.
- R. We beseech Thee, O Lord.
- L. Strengthen the hands of those who are striving to control violence and curtail malevolence.
- R. We beseech Thee, O Lord.
- L. That in the hours of pain and suffering we may be led to understand clearly Thy Will.
- R. We beseech Thee, O Lord.
- L. That in the hours of suffering that follow subsiding pain, we may be guided to live a new life of reformation and reconstruction.
- R. We beseech Thee, O Lord.
- L. Lead us in Thy Truth and teach us.
- R. For Thou art the God of our Salvation, on Thee do we wait all the day. (Ps 25:5).

Prayer

A PRAYER IN TIME OF NATIONAL SORROW

O God, Father of all mankind and ruler of the whole world, we ignorant people fail to observe Thy laws in ordinary times, and thus to merit Thy love. Only when sufferings come upon us do we begin to turn to Thee for guidance. We deeply feel our own unworthiness. But, those who loved and honored Thee in ancient days did teach us that Thou art near to hearts that are laden with sorrow; Thou dost save those who truly repent. We come to Thee now with unfeigned repentance. If Thou wilt examine our hearts Thou wilt surely not forsake us. It was also taught by the ancients that Thy laws are pure as gold and enlighten our hearts; that Thy statutes are true and impart wisdom; that Thy orders are just and gladden the heart; that Thy commandments are clean and give sight to the eyes; that Thy truth is eternal and Thy laws are true and everlasting. In this disturbed world we have no refuge apart from coming to Thee and offering ourselves to Thee. We earnestly beseech Thee grant us Thy Holy Spirit that we may have intelligence and wisdom, ability and resourcefulness, knowledge and piety, and the constant realization that to love and to fear Thee is our supreme joy. Thus, we can form right judgments when we face difficulties, we can endure hardship when we face suffering; we will not blindly follow partial views; we will not be downcast, and we will not be filled with panic by unwarranted fears. We pray that through every trial we may reach fullness of life and that through us Thy will may be completely fulfilled. Amen.

Hymn.—Give peace in our time, O Lord. (No. 378 "*Hymns of the Living Age.*")

Confession of Faith.

A CONFESSION OF FAITH IN TIME OF FOREIGN AGGRESSION

- L. And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. (Mark 11:22-23)
- R. Lord, I believe; help thou mine unbelief. (Mark 9:24)
- L. Jesus saith unto him, if thou canst believe, all things are possible to him that believeth. (Mark 9:23)
- R. Lord, I believe; help thou mine unbelief.
- L. For the Lord is a God of knowledge, and by Him actions are weighed. (I Sam. 2:3)
- R. Lord, I believe; help thou mine unbelief.
- L. For the righteous Lord loveth righteousness. (Psalms 11:71)
- R. Lord, I believe; help thou mine unbelief.
- L. The Almighty is excellent in power, and in Justice, and plenteous righteous. (Job. 37:23)
- R. Lord, I believe; help thou mine unbelief.
- L. Vengeance is mine; I will repay, saith the Lord. (Romans 12:19)
- R. Lord, I believe; help thou mine unbelief.
- L. Be not overcome of evil, but overcome evil with good. (Romans 12:21)
- R. Lord, I believe; help thou mine unbelief.
- L. A bruised reed shall he not break, and smoking flax shall he not quench. (Matthew 12:20)
- R. Lord, I believe; help thou mine unbelief.
- L. Till he send forth judgment unto victory. (Matt 12:20)
- R. Lord, I believe; help thou mine unbelief.
- L. Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. (Revelation 21:3-4)
- R. Lord, I believe; help thou mine unbelief.
- L. Behold, I make all things new. (Revelation 21:5)
- R. Lord, I believe; help thou mine unbelief.
- L. Verily I say unto you..... Heaven and earth shall pass away, but my words shall not pass away. (Matt. 24:35)
- R. Lord, I believe; help thou mine unbelief.

L. And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house; then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers. (11 Chronicles 6:24,25)

R. We look up unto the Lord.

L. Let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us. Loking unto Jesus the author and finisher of our faith. (Hebrews 12:1)

R. We look up unto the Lord.

L. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto Him be the glory in the Church and in Christ Jesus forever and ever. (Ephesians 3:20)

R. Amen.

Hymn.—Our God our Help in Ages Past (No. 61 in the "*Hymns of the Living Age.*")

Prayers.

A PRAYER FOR THE UNITY OF THE CHURCH FOR THE TASK OF RECONCILIATION

O Lord of Heaven and Earth, who with wisdom ineffable has founded Thy Holy Church throughout the world, bestow Thy blessing upon her that she may ever be holy, catholic and faithful. Enable her, we pray Thee, to have a clearer grasp of the meaning of her message, and a better understanding of her responsibility. Hasten the day when Thy broken body may be healed and all those who love Thee may truly be one. So that in this world of strife, division, hatred and selfishness, Thy Church may with the authority conferred upon her by Thee, effectively proclaim the message of universal love and successfully fulfill the task of reconciliation among all men. Through Jesus Christ our Lord. Amen.

A PRAYER FOR CHRISTIAN FELLOWSHIPS

Grant Thy blessing, O Lord, upon the growing Christian fellowships throughout this land, that each and every unit may be filled with fresh spiritual power and undiminishing zeal to serve the changing order of our day and to save the people who are longing for deliverance. May every Christian fellowship be a worthy heir to the great inheritance of Thy Church Universal, and a pathfinder discovering new roads to Thy eternal truth. May the service of all such fellowships hasten the coming of Thy Kingdom, through their unswerving loyalty to Thy Son, Jesus Christ our Lord. Amen.

Benediction.

Choral Amen.

Recessional.—How Firm a Foundation (No. 321 in the "*Hymns of the Living Age.*")

The Bronze Mirror

Dryden Linsley Phelps

"May you live to
of one hundred,
ily circle like the
orb never be
the porpitious
four characters
lovely old Ming

attain the sublime age
and may your fam-
moon's perfect
broken." Such is
meaning of the
百壽圖 on this
Dynasty bronze

mir-

ror,¹

conveying
gaze upon its
flowers and
of good for-
the unknown
to every
The Chi-
corder my
with his
New Year
this mir-
viands
tongue,
and the

to all who
tiny figures,
viands wishes
tune. To-day
artisan sends
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nese Re-
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filled like
ror with
for the
the mind
heart.

These words
give the clue
ze Mirror".
have wanted a
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China reflec-
the moving
Far East; and

第十八
非中

山則容水於君者子是
知鏡見人水而有不言故
吉於鏡之鏡鏡曰古墨
典於之於鏡曰古墨

Therefore Motse said: An ancient proverb says: "The superior man would not go to water but to man for a mirror. In water as a mirror one sees only one's face; in man as a mirror one can predict good and bad luck."²

of Mei-tzū
to "The Bron-
For long I
way to share
leagues in
tions concern-
scene in the
if possible to

1. This Ming bronze stands in the Museum of the West China Union University at Chengtu, Szechuan. It is 10 1/5 inches in diameter, 1/2 inch thick, blackened by age. A cord once ran through the central knob. The four quaint figures enjoy the amenities of music, book and ceremonial gift.

2. The quotation is from the second of Mei-tzū's essays on the "Condemnation of offensive War", ably translated by Yi-Pao Mei, Ph. D., *The Ethical and Political Works of Motse*, London, Probsthain, 1929, p. 106.

stir them to share their ideas and experiences with the rest of us. As the days go by if any of the reflections in "The Bronze Mirror" arouse in your breast wrath or assent, take pen or type in hand to write me, that we may discuss the matter and perhaps discover Truth looking back at us from the Chinese mirror.

Recently we have enjoyed an unusual visitor in Chengtu: Erwin Plank, formerly Secretary to Chancellor Brüning of Germany. "I decided not to be a scientist," he told us, "for I knew I never could catch up with my father" (discoverer of the Quantum Theory). A delightful Christian gentleman, he won the friendship and confidence of Chinese and foreign audiences. He talked simply and sincerely about German problems; answered all sorts of questions with directness and candour.

"Is it necessary that the government control everything in order that it may do something?" touched a flash of whimsical humour in him, but his good nature and amazing fund of knowledge created sympathetic understanding for Germany.

A college professor some years ago offered the quiet suggestion that each nation maintain a group of cultured men and women to go about the world making friends and explaining in a human and interesting way their own country. Armaments, which are both the cause and the result of international fears and suspicions, would become obsolete by contrast. Suppose every country invited men and women like Erwin Plank, Sarojini Naidu and T. Z. Koo to go about creating goodwill by the friendliness of understanding!

Two years ago there sailed up the Yangtze to us an Oxford don, Mr. Costin, a man similar in charm and character to Herr Plank. The good these men do so naturally and unconsciously is astounding. Why don't governments use them more instead of clumsy and dangerous weapons? These two men of Germany and England remind one of the time Tzū Ch'in enquired of Tzu Kung:

"When the Master arrives at any State he always hears about its administration. Does he ask for his information, or, is it tendered to him?"

"The Master," said Tzū Kung, "is benign, frank, courteous, temperate, deferential and thus obtains it. The Master's way of asking, how different it is from that of others!"¹

How these fellows go about with their eyes open! Costin told his university audience here that he had learned more about seventeenth century England by traveling in Szechuan than in many years of history reading. Plank described the Stone Age telescoped into our modern day as he beheld it in New Guinea.

FOOTNOTES

1. Soothill, *The Analects of Confucius*, pp. 131, 133.

"Five hostages were taken by the police from the villages to insure good conduct. One night they disappeared. The police captain went in search to a certain village. The leader of the hostages was returned—a remnant of the feast, as it were. Empty handcuffs on the chain were all that remained of the others who had been eaten and enjoyed the night before. Yet these cannibals can drive motor cars like experts though they know nought of the mechanism under the hood." Soon they may be piloting the huge airplanes which carry mining machinery into the mountains. "Sky-wagons" they call them.

A recent letter from my father writing in Berkeley ruminates on vexed questions. Yes, I think I shall quote it exactly as he wrote it:

We heard Hocking in three of his lectures explaining his views in the Laymen's report. I liked all—as I have from the beginning—except the "propaganda" ideas against trying to convert hospital patients, and really against evangelism. He quoted Kagawa's speaking against mere preaching; but did not mention Kagawa's campaign for "a million conversions." He quoted a fine verse from Isaiah about seeing the best in oriental religions, and not seeing them as the best religions—"Woe to them that make good evil and evil good"—doesn't that say it exactly?! The only fault with him (even more than in *The Christian Century*) is that he emphasizes the second of Jesus' commandments, at the expense of the first, whereas Jesus says it is like it. And he even used the word evangelical for evangelistic! Well, in the main, he is a good chap, and will bear hard down on a lot of hopeless cranks who have worn out their welcome in the foreign work.

About the time of Plank's visit in Chengtu three members of the Shanghai Bethel Band arrived. They also spoke at the university. Some days later an opportunity was given the students to ask questions stimulated by the addresses of these speakers so varied. Here are two of the queries:

Since there are many points of similarity between Jesus' teachings and those of the (Chinese) sages, why believe in Him alone?

Is Christianity absolutely the only religion, or not?

Just exactly how would you reply to a Chinese university student?

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In Remembrance

ANDREW WEIR

THE Church in Manchuria has suffered an incalculable loss in the death of Andrew Weir. He was the recognized leader of the Scottish and Irish Missions, and of the Manchurian Synod of the Church of Christ in China. To a large extent he made this Synod, and drew up its constitution. From his brain later sprang the complicated devolution scheme, through which authority and control have passed from missionary bodies to the Chinese Church. No Manchurian was better known in national organizations in Shanghai, and no one represented the churches in Manchuria more worthily, or occupied honoured positions in central councils more acceptably.

He was born on August 16th, 1873, at Derrygennard, in the country of Tyrone, Ireland. His father was known for the sterling uprightness of his Christian character, and among other traditions that point to an even balance of judgment, inherited in great measure by his son, is one to the effect that it was always to him Roman Catholic neighbours came to arbitrate in their disputes.

The mother, woman of specially fine feeling and understanding, had much to do, in a quiet way, with the moulding of the son's character, and the directing of his life. She heartily sympathized with his entrance into church service, and it was to her he turned, when he was seeking guidance about going for Manchuria. She bade him follow God's leading.

Hard manual labour, frugal living, and strict discipline helped to form a character which never lost the impress of these influences.

During 1897 and 1898 the young theological student became familiar with the roads and byways of his native land, and gained experience in making spiritual contacts with men of other creeds, by doing colporteur work in the South and West of Ireland. Trudging hundreds of miles with a pack of books on his back gave a foretaste of the earlier years of his life afterwards in Manchuria.

He arrived in Newchwang on November 24th, 1899, and three months later when the missionary went on furlough, the young recruit was left in charge of the Changchun district. In June of the next year, notices were posted up in Changchun urging that the Roman Catholic and Protestant chapels be wrecked. Soon afterwards news came that the churches, hospitals and dwellings in Newchwang and Mukden had been destroyed by the Boxers. The Kirin and Changchun missionaries then started on the long trail of 400 miles eastward, and, after many vicissitudes, reached Vladivostok. Almost a year passed before Weir was able to return to Changchun.

In 1901 the L.M.S. offered his mission the work in the Chaoyang district, on the borders of Jehol, where James Gilmour had laboured. So a year later Weir was appointed to Chaoyang. There, living in a three-chien Chinese house, the young missionary was faced with all the problems of a post-Boxer situation. Lawsuits, affairs between members requiring investigation, settlement, or discipline, "squeezing" of alleged Boxers by church members,—were some of these difficulties.

During the next three years his attitude to the "Confession of Faith" was gone into meticulously and his mind clarified thereon. This was a preliminary to the drawing up of the Creed of the Manchuria Church, in which he took a leading part.

The writer joined the same mission in Manchuria two years later, and was rather shocked to find that the Creed was in some respects different from that of the home church. He had yet to learn that every country has its own contribution to make to the Faith and Order of the Church of Christ, and that the East must needs add its own richness and flavour to the interpretation of the life and teaching of the Master. Weir's liberal, penetrating and discerning mind had already adumbrated these changes.

In June 1906, six and a half years after arrival on the field, Mr. Weir was appointed Clerk of Presbytery (which afterwards became Synod). This post of foreign leadership in the Chinese Church he held until the time of his death, in all twenty-seven years.

From 1906 onwards he made extensive trips in the Yüshu and Kirin districts, his cart journeys in eight and a half years aggregating 39,150 Chinese *li*, or thirteen thousand and fifty English miles. No one knew the Manchurian field as he did, and when the Danish Lutheran Mission entered, it was to Weir everyone turned for guidance on the apportioning of territory.

In developing a native pastorate, in furthering self-support, in inaugurating the Home Missionary Society in the Hei Lung Chiang Province, and in linking up the Presbyterian Church in Manchuria with similar churches in China Proper, Weir was the wise statesman, and the far-seeing counsellor, upon whom everyone seemed to depend.

His relations with the Chinese were of a most cordial nature. He appreciated all their fine qualities, and was willing to accord to them, even earlier than they were willing to receive, equality of status in the Church, and full administrative powers.

Some years after the 1908 Revival had swept over Manchuria,—while an ardent evangelist himself, his fervour was balanced by sound common sense—he spent much time and thought in investigating its results and in appraising its real value.

For many years he was Convener of the Finance Committee of the Irish Mission. His clear mind revelled in charts, schedules and figures which made luminous to the uninitiated forward or backward trends in matters financial. He was extremely careful in dealing with mission estimates, and set an example to all by cutting expenditures down to the minimum.

In the somewhat heated debates which were bound to take place in assemblies including Irishmen, Weir kept calm and collected; and when both sides had fought to a finish, and there seemed no way out, it was his quick brain which saw the *via media* that satisfied both parties.

He was one of the most daring thinkers in our midst, and an omniverous reader. Anything that he gave at conference or council was exhaustive in treatment and convincing in argument. At times his native Irish humour would break forth, and the smile that then irradiated his countenance was charming in its winsomeness.

He was a brother beloved by all who knew him, sympathetic, kind, considerate, loyal,—a man to whom one could go when in personal difficulties, or distracted by mission problems. His sane judgment and affectionate interest brought hope and comfort to many an anxious heart.

He walked closely in the Master's footsteps, and shed around him the radiance of a rich personality, which glowed with the effulgence of hidden glory.

Summoned from a brief rest at the seaside to settle serious difficulties in his station, he saw the church which he had served so faithfully, split asunder by disruptionists from other parts of China,

who made literal interpretation of Scripture, and baptism by immersion the be-all and end-all of the Christian faith. He suffered greatly from the strain, and his bodily strength having been much weakened through overwork, he succumbed to the ravages of typhoid fever and pneumonia, on the 10th of October, 1933, after three week's illness.

On his deathbed he dictated a manifesto which will surely help much in preventing schism, and in promoting peace and unity in the Manchurian Church. It is fitting that for him there should be no "sadness of farewell," rather that the triumphant note of victory be sounded. 'He fought the good fight, he finished the course, he kept the faith, henceforth there is laid up for him a crown of righteousness which the Lord shall give to him at that day.' J. McWhirter.

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Our Book Table

"PORTRAIT OF A CHINESE LADY" *Lady Hosie. Hodder and Stoughton, 1933.*

The present edition styled "popular edition" is the third through which this book has gone. It was first published in America in 1929, and reviewed in the *Chinese Recorder* of 1930. The "Portrait of a Chinese lady and her Contemporaries" is one of the books for which one is grateful as being interpretive of the kind of people of whom it speaks. Many *Recorder* readers have met the question, "Tell me, are the books of So and So really Chinese?"; and usually this has referred to exotic and fantastic superficial books whose sole claim to be "Chinese" is that the locale is in China. How, later one has welcomed the "Good Earth," being able to give an unequivocal "Yes" to the question: how, too, one welcomes the "Chinese Lady" as being also a penetrating study, albeit in other respects vastly different.

There will not be, it is feared, the permanent quality for this book which the author envisages, though scarcely hopes. It is not, as a rule, books of this narrative type which stand the test of long view. For a book to live a generation it must possess the element of creativeness. How severe the test of what can live the 500 years of which Lady Hosie speaks! This is no stricture upon its present usefulness and friendly understanding: no more valuable contribution can be made than the warm, often tender, handling of people and things in this country which Lady Hosie has given in her portraits.

The reviewer met Lady Hosie during the visit out of which most of the framework of her book is made. She accompanied her father, Professor Soothill of Oxford, when in 1926 he was a member of the British Boxer Indemnity Commission which visited China. Born of missionary parents in Fukien, and married later to Sir Alexander Hosie for many years in H. M. Consular Service in China, she had a wide knowledge of the country and a vast love for it. When, therefore, she returned, and shared the unique opportunities which were at the disposal of the Commission—close observations of "things-as-they-are," contacts with people of all kinds, including some of the richest minds of the country, her affectionate regard for China, by no means blind to its weaknesses, could nevertheless help to make a moving story.

Many of the people she mentions would be well known to any observer of the Chinese stage from 1926 onwards. Few will be deceived by the change of a letter, and references to Dr. "Ling": a scientist of the repute of Dr. V. K. Ting cannot be held. We thrill to the story of his determined attack on Scottish centres of learning, and his wresting a knowledge of science in general and geology in particular, despite difficulties. But we sit up electrified as Lady Hosie says she was at the first hearing, when we learn that Dr. Ting, on his return to China "left the boat at Bangkok, went geologising through Siam

for practice, and thence over the Chinese border through Yunnan up to the Yangtze. On foot most of the way, with a pack mule for instruments and personal goods." A trek of 1000 miles through jungles and over unknown mountain passes. Wild and lawless tribes! "The bandits in Kweichow were the worst nuisance. They would never have any pity or understanding for a poor scientist like myself. I grew tired of packing up my precious instruments at the sight of prowling bands of mountaineers." Rightly Lady Hosie calls him a worthy successor of the monk Fa Hsien. Those who remember that, primarily interested in science, he was willing to begin the task of creating in 1926, from unrelated units, the present Municipality of Greater Shanghai, at the invitation of Sun Chuan Fang, find in his success in this sphere a close relationship to the courage which took him on his perilous journey.

There is no attempt to disguise the "Professor of Philosophy," member of the Commission. Hu Shih's national self-criticism has given many foreign observers a measure of satisfaction, for they find the possibility of progress in such honest facing of facts. It was later than Lady Hosie's visit, in 1928, when he talked so frankly about China "being in the ricksha era" in civilisation. Lady Hosie says that the man who can utter his merciless criticisms is a brave man. His views being for a time unacceptable to his government after the establishment of the Kuomintang regime, he was virtually proscribed. Yet he went daily into Chinese territory from Shanghai to Woosung, to the National University: his movements were well known, yet he was never hurt. It would be a brave government also which would dare to apprehend courage such as his.

Lady Hosie's pictures of three or four women are delightful. There are few better portrayals anywhere. Perhaps Miss Way and Miss Lo strike response in a reader even more than Mrs. Sung. The Manchu Princess is full of a humour which delights.

Lady Hosie is herself aware that her book meanders somewhat. Her Mrs. Sung disappears from the stage for chapters at a time. An incident of the now will recall one of her childhood, or a story she has elsewhere heard in China, or her friends will ask her to tell what she knows of their country in their anxiety to understand its problems: and the whole, at times, has the feeling of stepping from upper to successively lower levels, to mount again to the original height, when the original path reappears. Joseph Conrad has done this. So Lady Hosie may be forgiven. She has woven for us an interlacing story, understanding, tender, sweet, yet frank to face the truth. She has our gratitude. E.M.H.

CHINESE RHYMES FOR CHILDREN. *Isaac Taylor Headland. Fleming H. Revell Co., New York, London, Edinburgh. G.\$2.00.*

Mr. Headland's attractive book should easily find a place in all children's libraries. The printing and type are excellent, the arrangement most attractive, and the illustrations by Sui Wesley Chan of thoroughly Chinese character. While some of the rhymes might belong to any nation, there are a great many which have a distinctly Oriental turn; in fact the amount of "local color" a child could acquire from these Chinese Mother goose rhymes would provide quite a good idea of Chinese family life. It is specially interesting to note now much of country life—crops, animals and customs—one sees in turning over the pages, as if these little songs had been born in the small villages and close to the soil. Mr. Headland, in common with all translators, occasionally strains at a rhyme to keep close to the meaning, but in general the verses run very smoothly and naturally, and do not suggest the immense amount of words involved, first in collecting, and then in translating these children's songs. The inclusion of a few rhymes from other eastern countries adds interest to the book. Mr. Headland, who was for years a Professor in Peking University, says that Chinese kindergarten methods keep children well supplied with methods of exercise and amusement for the child mind. His book goes to prove this contention.

OUR LITTLE MANCHURIAN COUSIN. *Dr. Tehyi Hsieh. L. C. Page Company, Boston, Mass. United States currency \$1.00.*

This small but attractive book is evidently written mainly for youth and tells the story of a Manchurian lad in a well-to-do Manchurian home. In addition to treating of home customs it gives considerable of the history of Manchuria, going back 3,000 years and stating that the Chinese then took possession of Liaotung and ruled it from Peking in the Han Dynasty. The capital of that dynasty, however, was Ch'ang-an and Peking was then called Yen. Much, too, is said about the Japanese. The population figures used do not always distinguish between that of some part of China and Manchuria itself. This young son of a magistrate travels as far as Java, which gives occasion for interesting hints about many places and cities. Perhaps a Manchurian lad would be as avid for history as this one is represented to be. One feels, however, that the author has read into the story of his young hero's life his own later interests. Since it contains so much history, too, one wonders whether western youth will not find it somewhat hard to read consecutively. It is, nevertheless, a good book to introduce non-Chinese to life in Manchuria and to the feelings of Manchurians anent the encroachments of Japan. It does not, however, say much about the struggling masses of Manchuria. It gives insight into an official and fairly opulent home life. F.R.

YARNS FROM THE FAR EAST. *George S. Barnes. Obtainable from all missionary societies, 1|-*

There is a marvellous amount of information packed into this little pamphlet of 62 pages, with its accompanying notes. The stories are intended to be told to groups of boys by the leader, for whose further information the notes are provided, together with questions for discussions. Mr. Barnes tells a good yarn, and conveys the atmosphere for each story very well, without overloading the tales with information or description. Their interest is not limited to boys in western countries. Chinese boys and girls in middle schools would find them thrilling too. One point particularly to be noticed is how seldom the western mission appears in the book; most of it is given over to the doings of Chinese and Japanese Christians, who seem like real people, and not the automata that are occasionally found in missionary books. This story-telling method of missionary education is a happy one for the young people in the churches today. E.W.A.

MAKERS OF WINGS. *Laura Gere Thompson. Kwang Hsueh Publishing House. Cloth, \$2.00; paper \$1.00.*

This text-book contains fifty-six stories that most young persons will be interested in. They were, however, prepared primarily for Chinese students. They are written so as to introduce a vocabulary systematically built up and designed to lead on to simple scientific articles and more general reading. It is assumed that the student has a working knowledge of a thousand words and the names of days of the week and the months, words denoting family relationships and numbers up to the thousands. In other words this collection of sketches is intended to introduce the student to worthwhile people while he is mastering English.

THE NEW CHINESE SPEAKER. READINGS IN MODERN MANDARIN. (Second Edition) *Evan Morgan. Kelly and Walsh.*

Dr. Morgan has placed students of Chinese under further obligation by publishing and issuing this good selection of Chinese literature in the spoken language. The first sixty-seven pages contain material not found in the earlier edition. The English translation faces the Chinese text. Dr. Morgan

has wisely selected material prepared for Chinese and not material written for a foreign text book. Much of the material is worth drilling over with the teachers in repeated readings until it is practically memorized.

In section four Mr. Morgan presents philological matters in a helpful way. It is well for students that he again reminds us of the service rendered to all who would know Chinese by such men as Dr. S. Wells Williams, Dr. L. Wieger, L. C. Hopkins, Dr. Robert Morrison and others. The discussion of "Literary Particles" is clear and should lead the student to further study in larger works along this line. Unfortunately Dr. Morgan, like most writers on Chinese studies, makes no reference to the P'ei Wen Yün Fu published in K'ang Hsi's time, which is indispensable for all who would really understand the historical and literary allusions found in Chinese literature. Whether in Pai Hua writings or in Wenli these numerous allusions constitute the greatest difficulty in reading Chinese, and no other work is comparable with P'ei Wen Yün Fu in the richness of its collection of such allusions.

The reviewer would recommend "Readings in Modern Mandarin" to all students as a part of the material which should be covered in either second or third year of work on the language. W. B. Pettus.

MANDARIN TONES MADE EASY. *Grace C. Agar. Kelly and Walsh. \$6.00 Silver.*

This book is well printed and substantially bound. The arrangement of phrases and sentences is alphabetical according to the Chinese syllabary which makes it easy to find the phrases needed, but all phrases included are readily found in any Chinese English dictionary with an alphabetical arrangement. There is no indication in the book as to the period of study in which it would be useful. The selection of words and phrases is good but many of the sentences are worse than useless and, as admitted by the author in her introduction, of a type avoided by the Chinese themselves.

Unfortunately the book contains no description of Chinese tones and gives no indication of what elements make up the differences which are called tones. Careful readers of the book would fail to learn that the four or five tones found in Mandarin differ from each other not merely in pitch but in length and stress also and that some syllables vary their vowels or consonants from tone to tone. W. B. Pettus.

MARRIAGE, CHILDREN AND GOD, CLAUD MULLINS. *George Allen and Unwin Ltd., London. 223 pages. Price 6/-*

Mr. Mullins has written this book on sex out of an experience somewhat similar to that of Judge Ben Lindsay in Denver. As a voluntary "poor man's lawyer" in an East End University Settlement, later as professional lawyer, County Court judge and chairman of committees administering unemployment relief, he has had close and extensive observation of matrimonial and parental failure. While there are many other factors involved, the author has found that "among the most prolific causes of breakdown is ignorance in sexual relations."

The author is greatly concerned to see the subject of sex freed from religious and moral tabus rooted in views prevalent in the pre-scientific past. In his examination of the positions of religious communities, mainly of the Jews, Roman Catholics, the Church of England and the Quakers, he finds the Jews far ahead in their general attitude and treatment of the subject. The Jews have never despised sex and while enjoining moderation have (as in Leviticus) gone further in giving instruction regarding control over marital relations. Only latterly, and even yet slowly, have Christian communities begun to free themselves from erroneous conceptions and practices, inspired largely by St. Paul's unfortunate treatment of sex.

Even the Catholic Church is shown to countenance the voluntary limitation of offspring while condemning methods of limitation other than abstinence from sexual relations. Having established this fact Mr. Mullins proceeds to deal in three chapters with contraception, which he regards as the crucial question in the whole subject. "One day, we may hope, all religion will throw its cloak over the deliberate limitation of families and will both accept and teach self-control and contraception together." Pre-marital education, conduct in marriage, the conditions under which parenthood should be undertaken, sterilization, and ways in which Church and State and other social agencies can better present conditions are other topics treated.

In a foreword the Right Reverend R. G. Parsons, Lord Bishop of South-work, recommends the book to "widespread and dispassionate consideration."

E. E. B.

CITIES OF SIN, by Hendrik de Leeuw; Harrison Smith and Robert Haas, New York. 297 pp.

The title in red letters on a vivid yellow cover gives the impression that the book is a lurid novel of modern life. The reading does not altogether dissipate this notion, in spite of the extensive appendix of official documents and the preface with its reference to "ethnological and sociological study of races and Oriental peoples," and to the report of the Commission of Enquiry into the Traffic of Women and Children in the East to the League of Nations. The reader finds himself wondering whether the author was seeking to rival Sam Merwin in his startling narrative descriptions of underworld night life, or to give respectability to his own sordid adventures, or to do for his report on the white slave traffic what "Re-Thinking Missions did for the Laymen's report, get it read and talked about. He has done the first two and may succeed in the third.

Those who know the facts may wish that there had been less of the sort of liberty which novelists use to disguise a place or incident. Shanghai readers will readily recognize "Gracie Hale," but they will smile at the suggestion of calling a sedan chair at the Astor House to ride "toward Soochow Road, the fashionable avenue of the Chinese quarter." And residents of Scott Road will hardly relish having the world told that this street "is a notorious quarter where there are said to be three hundred houses of prostitution, each sheltering from ten to fifteen girls of every nationality." There are indications that the observations are not so recent as those of the League's Commission; yet Mr. de Leeuw ventures to assert that "Basically Conditions have not changed a whit" since he lived in the Orient, and he thinks that the Commission have underestimated the number of American women in Shanghai and other Oriental brothels.

In a report which purports to depict actual conditions and state the facts there may be a question of propriety in reproducing the stories told by prostitutes who were under the influence of liquor or who the reporter was convinced "had become insane." Of more value are the fifteen documents that comprise the Appendix; these are of recent date and illuminating. Statements are made by the official representatives of several governments, and the admissions and implications are more than disturbing. One is discouraged to read that, "The Bangkok Conference has found in 1932 that the difficulties in the way of suppression of the opium smoking in the territories of the Far Eastern Powers remain as great if not greater than those reported in 1925."

One reader commented that "every social worker in the port cities of the East ought to read this book." There may be differences of opinion as to how many other people should read it; but the horrible facts of this traffic in women and children and drugs need the white light of publicity. The moral forces in the Far East as all around the world ought to bestir themselves to remedy a condition that is unspeakably bad. C.L.

"MORALITY ON TRIAL" *Hugh Martin. Student Christian Movement Press. 58 Bloomsbury Street. London, W.C.1. 3/6d. net. p.p.148*

Mr. Martin increases our already great indebtedness to him by this book. His thesis is that "it is not exhortations to be good that men need today so much as help to see what the good is—and then, of course, as always, power to do it. But first to know what it is." The author is anxious in all honesty to start from scratch and answer the question "why be good at all," without any assumptions which the modern rebel would at once reject. Is conscience "merely Mrs. Grundy ventriloquising." Is there any standard for conduct? In his pervasive style, with apt quotations from many sources which include Noel Coward, Galsworthy and Aldous Huxley, we are given an answer to these questions. Then follows a long and "meaty" chapter on "Where does religion come in?" Religion here might better have frankly been called Christianity, for this is Mr. Martin's real theme. He contends that Christianity supplies ethics with a standard in the life and teaching of Jesus; with power through the Holy Spirit; with an ultimate rationality by linking ethics with the meaning of the universe and the will of God. This extensive ground is surveyed in a most satisfying and attractive manner. Finally, two questions are discussed from the angle of the positions established; namely, the right use of Sunday; and the relations of the sexes. In both these chapters, Mr. Martin has valuable counsel to give. Conditions in Great Britain naturally govern his discussion in these chapters, but he has much to say, especially on sexual ethics, of unrestricted significance.

This is a book which sets out to popularise more learned treatises on ethics for the average, rather bewildered, younger people of today. It most admirably fulfils its intention. H. G. N.

BONE OF HIS BONE by F. J. Huegel. *Marshall, Morgan and Scott, Ltd., London. Price 3/6 ps. 128.*

A devotional exposition of "life in Christ" by a missionary who is at work in Mexico City, Mexico. The Christian life is "a participation in Christ, not an imitation of Christ." The Christian must share in the crucifixion of Christ by the death of self, in the resurrection by the new birth, in the ascension as he sits together with Christ in the heavenlies. Directing his words particularly to missionaries, the author says that this will mean, as it meant for Hudson Taylor, a victorious life in which weight and strain are absent. When the tie that binds to Christ is thus strong, the Christian will be bound to all others, regardless of their denominational affiliations, who enjoy "a like precious faith." Only by the elimination of self at the cross can "the great discordant force of the universe be put to nought." G. P.

THE BARTHIAN THEOLOGY AND THE MAN OF TODAY. *John McConnachie. Hodder and Stoughton, Ltd., London. Price 7/8 p. 335.*

Dr. McConnachie's previous volume—*The Significance of Karl Barth*—had the express approval of Dr. Barth and this present volume may be considered to be an approved exposition of Barthianism, including not only the work of Barth himself, but that of his associates Thurneyson, Gogarten, Brunner and Bultmann. The Germans are unique in the production of "schools of theology" which gather around some one creative mind, as Schleiermacher, Ritschl, etc. Barth seems to be carrying on that great tradition, and certainly his work must be taken into account in the whole theological world. It will be difficult, however, for those who have not been reared in the Lutheran tradition to accept many of his positions. He is continually turning back to Luther—and to Calvin—for confirmation of his ideas. He seems impatient with the historical approach to the Christian religion and proclaims "dogmatics" anew. He is essentially a systematic theologian and is now at work on a great five volume *Church Dogmatics*. And instead of there being twelve gates into the Holy City, it appears to this reviewer at least that he would confine entrance to one.

He would most likely take strong exception to the words of another writer: "There should be no attempt to standardize Christian experience. Christ cannot mean exactly the same to any two men, because no two men are exactly alike. In days gone by, the Church tried too much to standardize Christian experience and even to make a certain type of experience a condition of membership. We have fortunately abandoned this." The modern emphasis upon "the Jesus of History," and upon "experience" in theology is distasteful to Barth. He desires to "reinstate the distance" between man and God. But while he would ground theology wholly in an objective "word of God," yet it takes little discernment to see throughout this theology *his own experience*. After all, how can a man get away from that, and isn't a man's theology, if it has any reality in it at all, the explanation of his own experience of God. There is not sufficient space in such a review for a careful discussion of the main ideas presented in this book. If one desires to know what Barthianism is, doubtless this book by a Scotch Barthian is as good a source of information as any in English today. Much of the corrective which Barth offers to certain trends of modern theological thought is needed today, but it is a pity that this corrective is accompanied by such uncompromising opposition to certain modern conceptions which are assuredly not pure error, in which there is truth which is essential for the correction of Barth! Dr. McConnachie, representing the Barthians, goes out of his way in several places to strike at what they call the "activism" of American Christianity. Undoubtedly American Christianity is in general theologically shallow, but the emphasis upon "doing" is as much a part of the gospel of Jesus as that upon "faith." "He that heareth these sayings of mine and doeth them...." In the record of Barthian teachings which is given in this book, conspicuous by its absence is any indication of what "the word of God" is for a world where the great social problems of war, race, industry, nationalism, threaten the existence of mankind. The last chapter is an attempt on the part of the author to answer the critics of Barth. This is the weakest chapter in the book. G. P.

THE RESURRECTION OF THE DEAD. *By Karl Barth. Translated by H. J. Stenning. Hodder & Stoughton, Ltd. London. Price 6/ ps 223.*

Here we have Karl Barth himself through the medium of a translation. This is the first direct contact with Barth's own writing which this reviewer has had and if this is a fair sample, it must be confessed that there is little here to create a desire for more. The style is very difficult and obscure-how much this is due to the translator rather than Barth one does not know. One sentence at random counted up one hundred and thirty nine words. The title of the book does not reveal that the volume is really Barth's commentary on the whole of the First Letter to the Corinthians. This commentary is written from Barth's peculiar dogmatic view-point which is impatient of the historical method of interpretation. The fifteenth chapter is not only the climax of the letter; the letter as a whole must be interpreted by reading back from this chapter. The fundamental place of the Resurrection in apostolic preaching may be agreed upon, but that the first apostles, or even Paul himself, would be able to understand Barth's exposition of the Resurrection may be doubted. "The dead: that is what we are. The risen: that is what we are not. But precisely for this reason the resurrection of the dead involves that that which *we are not* is equivalent with that *which we are*: the dead living, time eternity, the being truth, things real." Of the great chapter thirteen Barth declares, "we already find ourselves in the midst of eschatology." One may be pardoned for preferring the plain words of Paul on Love to Barth's extraordinary explanation of them; "Love is just, to summarize the double-sided in one word, the vital element of the Church of Christ, that which constitutes it as such: the surrender of the isolated person, by which he ceases to be such; or we might as well say at once: the death which he dies as such, the total annihilation which he experiences as such, and then his resurrection, now no longer as an isolated person, but as One in the service of his Lord, or, what comes to the same thing: As One in the Whole, who also is the Whole in him, the One. What a unique,

eschatological event this indicates we can best see from the fact that in verses 4-7 love is described in a series of sentences that have mainly negative purport, a certain indication that the last things, which can only be described via negativa, are in the immediate vicinity." Barth refers to the ordinary interpretation of this chapter as "sentimental-moral misunderstanding." One other sample: "Discriminating severity means the idea of the divine origin of a phenomenon just where it is dared to think this thought." G. P.

ASKING GOD. J. O. F. Murray. Hodder and Stoughton, Limited, Warwick Square, London, E. C. 4. 1/- net.

This is a helpful study, based on the four gospels, of the petitionary side of prayer. Thus it approaches the subject from its simplest and, perhaps, its most discussed side. The first chapter deals with this subject as such. The other two deal with "Prayer in the Name of Jesus Christ" and "The Inspiration of Prayer." The discussion is not involved. The author tries to show what prayer meant in the New Testament. Naturally he discusses very little modern difficulties along this line. One of the quickest ways out of the difficulties is to go back to the simple interpretation herewith given. The book (96 pages) had "its origin in a course of Addresses given to a Ruridecanal Chapter who were meeting in response to an appeal from the Archbishops of Canterbury and York to advance on a 'Way of Renewal.' "

F. R.

"HEROES OF THE CROSS." Marshall, Morgan and Scott, 1 Paternoster Buildings, London E. C. 4.

This is an attractively produced series of missionary biographies for young people published at 1/- a volume. Each book has a coloured jacket which would compel any boy or girl who loves adventure stories to dip into the book itself which is further illustrated by many excellent sketches and photographic reproductions. There are three biographies in each volume, plainly by different writers who did not have quite the same age in view as they wrote; nor are they equally competent. Nevertheless, the enterprise of the publishers is warmly to be commended. The volumes would satisfy a Scotsman economically as they will religiously since so many of the heroes are Scots. Boys and girls between 10-14 years old should thoroughly appreciate most of the stories, while teachers will find abundant material for their own adaptation.

- Vol. 1. contains the life-stories of David Livingstone, Robert Moffat, and Apolo, the heroic African who became known as the Apostle of Pygmyland.
- Vol. 2. tells of Pandita Ramabai, who devoted her life after becoming Christian to the cause of education for Hindu women; of Mary Slessor the heroine of Calabar; and of Rasalama, whose woman's name heads the list of two hundred Malagasy martyr Christians who perished for their faith almost a century ago.
- Vol. 3. is a China book. It retells the splendid careers of William Chalmers Burns; Gilmour of Mongolia; and Hudson Taylor.
- Vol. 4. takes us to the islands of the southern seas where we voyage with John Williams; with James Chalmers, or Tamate, the hero of Robert Louis Stevenson; and with Charles Abel, killed so tragically in London but three years ago. H.G.N.

THREE YEARS OLD. Frances Weld Danielson and Jessie Eleanor Moore. The Pilgrim Press, 14 Beacon St., Boston, Mass. Pps. 214. Price \$1.50 U. S. Currency

Another book from the authors of "The Little Child and the Heavenly Father," which has been so valued by teachers of four and five year olds. We

have never seen a book for teachers of three year olds in the church schools that surpasses this. The main part of the book is entitled "Activities and Experiences." This section shows how the small child's religious development must come through his activities and experiences. The emphasis is upon the environment, which is the moulding factor in the child's life, and upon the life that is to be shared in the church school nursery class. There are separate sections for stories and songs, although the section on "Activities and Experiences" shows how these are to be used as the occasion arises.

HOME STORIES FOR THE NURSERY CLASS. 52 4-page leaflets, with attractive two-color pictures on the first page of each. Ready for binding. Sixty cents U. S. Currency.

These consist of material taken from "Three Year Olds." For mothers in the home, this will be of more value than the book for the teacher. The leaflets contain all the stories, songs, rhymes and prayers that are found in the book and will prove a fascinating gift for a small child. There are also occasional statements for parents on them. The stories are marked by a literary quality that is combined with an extreme simplicity in plot and language, and are the work of two persons who are not only creative genuises, but who know three year olds. The beauty of genuine religion shines through each page.

FROM PEASANT TO COLLECTIVE FARMER, N. Buchwald and R. Bishop. International Publishers, 381 Fourth Avenue, New York. Gold \$0.75.

The First Collective Farmer's Congress was held in Moscow, February, 1933. Efficiency in collective farming was the criterion whereby the fifteen hundreds delegates were selected. The authors of this book attended the Congress as correspondents and have written up in an enlightening manner the setbacks, progress, principles and aims of collective farming in Soviet Russia as they saw it through the Congress and some personal observation. They are enthusiastic about this policy and believe that it has in a measure succeeded and will make still more progress. They outline also the difficulties encountered by those guiding the movement and the struggle through which it has come. Not the least factor in the latter is the *kulaks* who though now partially submerged still operate to hinder the collective farms from the inside whenever they can. Inexperience and the *kulaks*, indeed, are the chief factors in whatever difficulties the collectivization of farming in Russia has to meet. Emphasis is laid on the evolving alliance between factory workers and the farmers, the former often guiding the latter in the use of farm implements produced. To read this report is to feel that the initial difficulties in the way of collectivization are now understood and to some extent under control. Certainly there are data showing where progress has been achieved and how the lot of peasants has been greatly improved. Interesting personal accounts of peasants who have won out are included. We found the book interesting to read. It is the story of an attempt to better the lot of farmers with due appreciation of their part in building up the economic welfare of the nation. Incidentally we note that while the old motive of private profit and property is going the new one of personal advantage through collective effort is taking its place. F. R.

A CATALOGUE OF VARIOUS CLOCKS, WATCHES, AUTOMATA, AND OTHER MISCELLANEOUS OBJECTS OF EUROPEAN WORKMANSHIP DATING FROM THE XVIIITH AND THE EARLY XIXTH CENTURIES IN THE PALACE MUSEUM AND THE WU YIEN TING, PEIPING. Simon Harcourt Smith. For sale by Peking Book Store, 7th Postal district, Peiping, China. In China, \$1.50 Mex. plus 15 cents registered postage; abroad, \$1.50 Mex. Plus 75 cents registered postage, or 3/6 post paid, payable by International Postal Money Order.

THE TIME OF HER LIFE. *Maude Robinson.* George Allen and Unwin Ltd., Ruskin House, 40 Museum St., London, W.C.1. 5/- net.

After browsing among old records and family heirlooms the authoress sought to reconstruct the Quaker life of those to whom they belonged. The period is that near the end of the 17th century. Incidents bearing on Quaker customs, meetings, family life, persecutions on account of conscientious objection to military service are woven into charming gleams of the Quakers at a time when they were less well established than now. In one chapter a visit of William Penn and his ability as a preacher are described. The visit, too, of an Emperor of Russia to a Quaker home, wherein he revealed himself a true gentleman, is also told. Each chapter breathes the quite charm of the Quaker spirit.

THE AWAKENING. *Margaret H. Brown.* Shanghai.

In verse the author portrays the changes that have come over China since she stirred in age-old somnolence and began to respond to new, rude and often disturbing impacts upon her life. There are poetic hints of China's attempts to interpret what has been and is happening to her (the verse is brought up-to-date) and of her still unsolved queries as to what course she shall take. The whole is written as a call to work for world peace. For those who know China these verses will hold much suggestiveness. To others, however, their veiled and poetic references will not always be clear.

Correspondence

The Chinese Recorder

To the Editor of,

The Chinese Recorder

DEAR SIR:—As to your S. O. S. sheet, with August issue of *Recorder*, though dilatory, I have not quite forgotten it, and send now these few lines in reply.

1. What feature is most satisfactory? Its inclusiveness and candour.

2. What feature is least satisfactory? The large place given to theory, social service and education, that tends to make it, for a large part of the missionary body, somewhat academic, technical, and cold!

3. What new feature would you like? A regular devotional section. More "crisp, living, warm" news of actual field work. The price and publishers of all books reviewed.

4. What feature to be eliminated? The bigger type and louder tone in the advertising.

5. What change in policy? A warmer, more evangelistic, devotional, and New Testament-Psalm tone, thus making it even more inclusive than it now is. "Zeal for Thy House hath eaten Me up!" Is it not possible to be so proper and non-emotional, that there is approach to petrification? Or, to the dry-as-dust line?

As to the suggested topics and writers, I would suggest you seek articles on *actual work done* from such men as those whose names and addresses are attached herewith. You seem to have so much dry theory, and need more actual work reports, to balance the quite necessary theory articles?

I have been quite candid, and believe you will welcome it, whether you agree or not! I look forward to seeing the *Recorder*, and wish it well, and look for great improvement and a broadening out thereof!

Yours sincerely,

WELL-WISHER.

The Present Situation

CHRISTIAN RADIO STATION IN SHANGHAI.

If one could gather up a few stories of what individuals or small groups are doing here in China it would make inspiring reading. Official reports, no matter how scholarly, often fail to reveal these life movements either because they are unknown, or because they have but lately sprung into existence.

A small company of professional men and women who call themselves the Fellowship Group, have been meeting in the apartment of a missionary friend in Shanghai for spiritual fellowship. The Chinese being practical there was an immediate impulse to put their spiritual inspiration to work. In the group was a radio expert. That suggested the question, "Why not broadcast Christian programs?" "Oh, but we have no equipment," was the first reaction: "It would cost at least Mex.\$10,000 to install it, to say nothing of running expenses," was the next. "Besides, the Government controls broadcasting and we could never get the necessary permission," another objected. But the Government was obligated to the radio expert and so he was able to say he would get the necessary permission. He also offered to get the station installed at cost price.

Other members of the group were influential in banking circles. They were fired with the idea of tilling the air with the best ideas, instead of the terribly commonplace and even worthless stuff which is now broadcast, and said they would find the money for installing the station. They did! Rising from the roof of the Christian Literature Society is one 60 foot pole while a block away from the roof of the Missions Building is another—like two guide posts pointing to the sky. Responsible Chinese men have charged themselves with the responsibility of finding the necessary running expenses which at present are about Mex.\$600 a month.

This means that every day, eight hours a day, a Christian program mostly in Chinese is to be broadcast. It has been estimated that there are 200,000 receiving sets in Shanghai and suburbs. At present the broadcasting station is only strong enough to reach effectively a radius taking in such cities as Hangchow, Ningpo and Soochow. When higher power is available the whole of China can be reached.

The member of the group who arranged for installing the station is a graduate of the University of Chicago, whose business is the manufacture of scientific instruments. He hopes he can promote the manufacture of a good grade of radio receiving sets at a low cost. His hope is to have these sold at about cost price, so as many as possible may possess them. "Think of manufacturing radios for the glory of God!", was his comment in expressing his hope for further developments in the plan.

Plans for the programs are gradually being evolved. For example, some groups in Shanghai are working for Social Betterment. They are being asked to prepare material for Conversations over the Radio on pressing social problems. The Religious Education Committee of the National Christian Council is offering a half hour every day on character building talks for children. A group of doctors are to give simple health talks. An editor is to prepare short talks on "World Trends." There are to be home betterment talks, sermons, personal testimony, and music, of course. Family prayers, also, are to be broadcast every morning. The program manager who has been broadcasting some over another station tells of interesting letters from non-Christians as well as others thanking them for the family prayers, sermons, etc.

The formal opening of this Christian Association's station was held on the afternoon of Saturday, Dec. 2, 1933. About eighty guests gathered in the Timothy Richard Library of the C. L. S. on the ninth floor of their new building and listened to the program broadcasted from the studio on the 7th floor. During the latter part of the program tea was served to the guests. Special music was kindly furnished by local talent. General Chang Chih Chang gave the main address of the occasion. Florence Rawlinson.

CHRISTIAN RURAL PROJECT IN KIANGSI.

Many of the members and friends of the N.C.C. are aware of proposals made during the summer by influential Christians in the Government, that the Christian churches should assist the Government in its effort to relieve the suffering of the civilian population of those areas of southern Kiangsi and western Fukien provinces that have been under Communist control, and in its program of rural reconstruction in those provinces.

By action of the Ad Interim Committee in August, members of the Council's staff were asked to find out the nature of the help that Christians might best give and the possibility of securing additional staff from other sections of China if such were found to be needed.

Rev. G. W. Shepherd, a missionary of the American Board driven from his home in Shaowu, accepted the invitation of the Council to assist the Council's Rural Secretary, Mr. F. L. Chang, in studying conditions in Kiangsi province. They spent some time in the province conferring with local Christians, officials and others. They presented a report to a meeting composed of members of the Executive Committee of the N.C.C. and of its staff, which met in Nanchang on October 31st. The group included Dr. R. Y. Lo, chairman of the Council, Bishop Welch and Mr. S. C. Leung, of the Executive Committee; and Dr. Y. Y. Tsu, Mr. Lobenstine and Mr. Chang, of the staff.

At the conference were present also Bishop Huntington and Mr. Craighill, of the American Church Mission; Dr. W. R. Johnson, of the Methodist Mission at Nanchang, and Mr. Shepherd. During the presence of the above group in Nanchang, ample opportunity was afforded for conference with both General and Madame Chiang, the Governor of Kiangsi, and other provincial authorities. The following decisions were tentatively reached at the meeting in Nanchang and were later approved by the Executive Committee of the N.C.C.:

1. That the Christian churches be asked to respond to the Government's request for assistance in the relief of the large number of the civilian population rendered destitute by the banditry and warfare in the province, especially in supplying workers to assist in the relief.

2. That the N.C.C. endeavor to assist the newly formed Kiangsi Christian Rural Service Union in launching and in carrying through a program of rural reconstruction in the province, if possible in an area which has been for some time under Communist control. It was suggested that such a program be limited geographically, probably to one chü of one hsien in the province to be selected in consultation with the provincial authorities who express themselves as ready to welcome the carrying out of such a piece of work. The help of the N.C.C. was requested by the Kiangsi Christian Rural Service Union in securing a small team of six or seven persons technically qualified to make such an experiment a success. The hope was expressed that two of the members of the team, who would serve as Executive Secretaries, might on the invitation of the Union be allocated by their representative churches or missions on salaries, while the rest of the team and the other expenses required for the project should be financed by a fund to be raised privately from Christian sources in China. The plan, as outlined, contemplates the use of a number of persons technically trained in agriculture, in health work, in village industry and organization, and in religious education. The team would be composed entirely of Christians and dominated by Christian purpose. It is the hope of those in the province that such a group of persons from outside, with such local workers as can be secured, would be able to work out during a period of several years an experiment in Christian rural life along the lines suggested at the Jerusalem meeting of the International Missionary Council in 1928, that would prove a permanent contribution to the development of the church's rural program in China.

3. That in order to secure the continuity of a project over a period of years, a sum sufficient to carry the work during that period be raised in advance

Friends of the project have already pledged one half of the amount required.

After the five years are over, it was hoped that the further carrying forward of the program in that particular chü might be made fully self-supporting and the team move on to other areas.

The services of Rev. G. W. Shepherd and Mr. F. L. Chang were earnestly requested by both officials and the members of the Union. The Council has undertaken to try to secure the release by his society of Mr. Shepherd until the summer of 1935 for such work and has voted to leave Mr. Chang free to give as much time as may be necessary until the summer of next year in helping launch the project and in finding the persons needed to make it a success.

SHANSI CHRISTIAN RURAL SERVICE UNION.

The Shansi Branch of the North China Christian Service Union was formally organized at a meeting held in the Taiyuan Y.M.C.A. on Saturday, November 18th, 1933, with delegates present from the Church of the Brethren Mission, the English Baptist Mission, the American Board Mission, the Oberlin-Shansi Memorial Schools, the Y.M.C.A., and the Independent Christian Church of Taiyuan.

The purpose of this organization is to study the rural problems of Shansi and to work out a practical program whereby the churches can render their largest contribution to the rural reconstruction of the province. It was felt that such planning could be more successfully done by one organization than by the scattered efforts of several mission groups working independently. Through the Rural Service Union the experience of one group becomes available to all, and an expert in one line of work, no matter what his mission affiliations may be, can have a part in the promotion of his specialty throughout the churches of the province.

The Shansi Branch of the North China Christian Rural Service Union is the third to be organized. The Hopei missions broke the way in this field some three years ago and already have an extensive program of work under way. A year or more ago the Shantung Branch was organized. It is hoped that Honan will become the fourth member of the Union.

After listening to reports of the work already undertaken by various missions, the Directors of the Shansi Christian Rural Service Union discussed the needs of the province and the development of a practical rural program to meet these needs. It was decided that, for the present, the Rural Service Union should concentrate on the following lines of work:—

(1) Cooperative Societies. (2) Agricultural Extension Work, including the introduction of improved seeds and improved agricultural implements. (3) Subsidiary Industries, to provide employment for the rural population, especially during the winter months. (4) Education, including Literacy Classes, Public Health, Recreation, Literature, and Religious Education. Committees were appointed to study these four problems, to draw up a practical program of work, and to present their findings to the Directors as soon as possible.

It is hoped that the Agricultural and Industrial Departments of the Oberlin-Shansi Memorial Schools, of which Dr. H. H. Kung is President, will furnish advice and assistance with many of the technical problems involved. Without the advice of experts it will be impossible to develop a successful program.

Mr. Wang Ching Wen, Principal of the Harwood Memorial Bible School, of Fenchow, was elected Chairman of the Board of Directors. For the past two years this school has been experimenting with the woolen industry, and is now training its students, especially the women, in this work. This promises to become a successful home industry to supplement the income of rural families.

BIBLE CELEBRATION:

A most successful celebration of the 100th anniversary of the work of the American Bible Society in China was held in Taiyuan, Shansi. An Exhibition of Bibles in many languages, a large display of informing posters, a colorful pageant and several addresses attracted hundreds of people to the largest church in town. The American Bible Society was represented by Rev. Carleton Lacy, D.D., General Secretary. The Field Secretary, Rev. F. K. Chow, helped to prepare the program. Dr. P. T. Li, Dean of Hui Wen Bible School, Peiping, was one of the speakers.

The most attractive feature of the celebration was a pageant, "How We Got our Bible," written for this anniversary by Miss Marie Adams of the Methodist Mission, Peiping. It was translated into Chinese by Miss P'an Yu-mei, and very ably directed by Miss F. E. Coombs, English Baptist Mission. The Tsung Te Girl's School, of the same mission, rendered several of the songs in the play. The Pageant depicts the "Spirit of the Bible" explaining to the "Spirit of Youth," the heroic sacrifice, hard work, and loyalty to God which has produced, preserved, and translated the Bible into many languages. As the "Spirit of the Bible" converses with questioning Youth, there appear in colorful pageant the important figures of Bible history. Moses (well taken by Mr. Wang, leading layman of the Faith Church), the venerable old man with his tablet of Ten Commandments, tells how God inspired him to write a record of his nation's experience of God. The boy Samuel (a schoolboy) tells how he "strove to be the mouth-piece of God so that his people might be a righteous nation." Then approached King David (Rev. Allen, of the English Baptist Mission) in royal robes with his golden harp and sang the twenty-third Psalm with great effectiveness. Isaiah (Pai Hsiao-yi) recalled his call from the "Holy, Holy, Holy" God, and Micah (Evangelist Ho) recited his famous passage, "What doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God."

Coming to the New Testament John Mark (S.A. Chow, Associate Secretary of the Y.M.C.A.) told how he had been the secretary of St. Peter and had written as St. Peter had preached the Gospel Story. Dr. Luke (Evangelist Liu) said that being a Greek he had seen the importance of writing a "life of Jesus that He might enter other lives." St. Paul (S. L. Chao, teacher in Tsung Te school) quoted from the famous "Love Chapter"; and St. Peter (Evangelist Hou) gave his passages on "God is Love." John the Revelator (Captain Pai of the Salvation Army) recited the passages describing the Beautiful City of God.

Interested Youth was then shown the history of the Bible through the centuries since New Testament times. A monk told of the hours of painstaking copying and translating and the preservation of the Bible in the monasteries. Then Gutenberg (F. C. Liu, leading layman of the Chinese Independent Church and English Secretary to Marshall Yen Hsi-shan) told of the difficulties of the printer when they had to use parchment and the prohibitive cost of books; and informed surprised Youth that paper was discovered in China and brought to the West, after which books became almost as cheap as they are today. Then approached Martin Luther (C. H. Chang, senior deacon of the Church of Christ in China, Taiyuan) with his German Bible. Youth is informed that it was the Bible that inspired him to nail up his "Ninety-five theses" and lead the way for the Reformation. Tyndale, (Adjutant Eacott of the Salvation Army) with frilled collar and striking beard, most dramatically informed Youth of his struggle to put the Bible into English and of his persecution and exile from his native land. But his face glowed with triumph as he told how he succeeded in smuggling six thousand copies of the English Bible into England hidden in bales of cotton! At this time a venerable old gentleman with gray hair and sideburns approached Youth, and Morrison (Rev. E. T. Lower of the English Baptist Mission) told of his twelve years of hard labor under great difficulties in order to translate the Bible into Chinese. At this time a modern Chinese gentleman (Dr. T'ang, of the Scofield Memorial Hospital) joined the large company of those who had had a part in giving the Bible to the world, and

told Youth of the many years of labor of the Chinese Translating Committee which completed the Union Version in 1919. Then a spokesman of the American Bible Society in China (Rev. M. M. Myers of the Church of the Brethren Mission) informed Youth that during this one hundred years 70,000,000 Bibles or Scripture portions have been sold or distributed in China. And Youth is convinced that the Bible deserves loyal support, and vows to be true to the "spirit of the Bible" and the Abundant Life which it gives to mankind.

This pageant needs to be seen in order to be fully appreciated. It gave to the people of Taiyuan a better idea of "How we got our Bible" and the Message of the Bible, than many hours of preaching and teaching could give.

As a fitting expression of appreciation a fellowship luncheon in honor of Dr. Lacy, Dr. Li and Field Secretary Chow was held at the Y.M.C.A., fifty of the leaders of the churches of Taiyuan attending. E. L. Ikenberry.

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Work and Workers

Mr. Kenneth MacLennan to Visit China:—Mr. Kenneth MacLennan, Secretary of the Conference of Missionary Societies in Great Britain and Ireland expects to be in Shanghai about the end of March, 1934.

Students' Missionary Service League:—On October 7, 1933, students in Wuhan schools, (Anglican) met in Wuchang and Hankow with 195 in attendance at the former place and 548 at the latter. The schools paid in advance an admission fee of ten cents which covered the cost of refreshments. Various schools shared in the program. A missionary offering netted \$164.51. This was apportioned as follows: Ch'in San Rural Work for Children, \$9.40; Lan Hu Poor School \$49.11; for care of orphans supported by the Mission at Sian, Shensi, \$106. The League met the last time seven years ago.

Rural Religion and Economics:—A visiting missionary had an interesting experience in a cotton-growing district in Shantung. By long-established custom it is forbidden in that district to cut the cotton shrubs until after "Cotton Gleaning." This gleaning is done mostly by women and children. Long red signs posted on the walls along the main street of this small market town announced that Sunday, the day the missionary was visiting there, was the first day of this gleaning. For the most part the Christians are desperately poor. But if they went out gleaning they did so before church time or else religion triumph-

ed over economics, for the church was filled with interested and worshipful people.

Kagawa and the Kingdom of God Movement:—"An erroneous impression has gone abroad to the effect that Mr. Kagawa has withdrawn his cooperation in the evangelistic campaign, known as the Kingdom of God Movement in Japan, of which he was founder and early leader. As a matter of fact, due to declining support for his own evangelistic and socially redemptive projects throughout Japan, which he has always regarded as a part of the Kingdom program but for which the official "Movement" has been unable to assume responsibility, Kagawa has been obliged to decline to travel so extensively throughout the empire, and is giving himself largely to writing, public speaking and other means of earning money for his work. He is still a member of the Kingdom of God Movement Central Committee, however, and has not only offered the services of his own rural experts but is himself leading evangelistic meetings in the churches in and near Tokyo." *Kagawa Fellowship Bulletin*, Nov. 1933.

Village Schools for Girls:—Mr. Wang was a college graduate from the provincial capital of Shansi, but not a Christian. He dropped into a training class for Christians where they were discussing education for girls. Mr. Wang was troubled over the decision made at the county seat to close all girls's schools because of

lack of funds. Now Mr. Wang had for several years carried on a girls' school in his village, furnishing the place, paying the teacher and even himself teaching sometimes therein. He was, therefore, interested in the problem. He discussed the situation with the preacher who suggested, among other things, that if a school in a village had to be closed better close the boys' rather than the girls' school, as the latter had much more to do with the teaching of the children than the former. Mr. Wang walked seventeen miles to the county seat to see what could be done. As a result the girls' schools were continued. A rule was passed stating that if a girls' school is maintained in a village the Village Elder must see that girls of school age attend. *The Star of Cathay*, Church of Brethren Mission.

Chinese Reds Subject Priest to Systematic Insults:—The Spanish Jesuit, Father Esteban, among the reds of Kiangsi since December 1931, has succeeded in sending a message which reveals that he is being subjected to systematic insults.

"On the last day of May," he writes in a note dated July 6, "I was exposed three times to the derision of the people, covered with a hat draped with an ignominious inscription. I disputed publicly to defend the religion which they insulted. The poor unfortunates! Later they told me to speak from the stage where they hold their comedies, and I was only too glad to explain my character as Catholic missionary and our doctrine of love of God and neighbour.

"The next day, the first of June, further mistreatment. They took my photo as they menaced me with death. At the start I thought really that my end had come....

"I repeat that I am content and happy to suffer for Jesus Christ and ready to die for Him....Greetings to all the Fathers, at Wuhu for their vacation. I long for my last and eternal vacation, not at Wuhu but in Heaven."

The Reds continue to remain firmly entrenched in Kiangsi Province and to menace the surrounding regions of Central China. *Fides Service*, Sept. 28, 1933.

Report of British and Foreign Bible Society:—Under the title "Tell the World," this Society has put forth a popular edition of its 129th Report. This "Popular Report" contains much interesting material on the work of the Society, both since its organization and concerning its most recent year of activity. The most significant point is the recognition in Chapter I that the Bible does not "hold the place it once held in English life." "The plain truth is that the Bible has now been pushed into the background." It is true that the total number of copies of the Scriptures sold in the British Isles during the year ending March 31st, 1932 was encouraging. Nevertheless it is urged that the time is ripe for a "great forward movement which will have as its objective the advocacy of the reading and studying of the Bible in this country." This "Bible Campaign" will, it is urged, "also influence the movement for Christian Unity in various ways and assist in solving the world's political problems." The Society has 1,100 colporteurs in its service of whose work many interesting stories are told in this "Popular Report." Income during the year was £369,392 which left a deficit of £26,533. For the last three years in succession there has been an annual decline of about £30,000 in income. Circulation has, however, more than held its own! 10,617,470 volumes was the total for the year, an increase of 65,186 over the previous year. There was a noticeable increase in the sale of whole Bibles and Testaments.

Seventh-Day Adventist Report:—A copy of the Statistical Report of the Seventh-Day Adventists for 1932 has recently come to hand. This denomination has been in existence for seventy years only. A comparative statement showing growth since organization reveals how rapidly it has and is still growing. There is little evidence in this report of the operation of the law of diminishing returns. In the decade just closed a total of \$36,136,142.44 (U.S. currency) was raised for foreign missions. For 1932 a total of \$9,257,037 was raised for evangelistic work, a per capita of \$25.56. Work

is now carried on in 257 countries and islands in 483 languages and dialects. Denominational literature is produced in 157 languages in the form of 6,607 publications. In 1932 the value of such literature sold was \$3,499,304. At the close of 1932 the membership in 7,322 churches was 362,101. In 1872 the membership was 4,801. Only about 37 percent of the membership is in North America. It should be noted that the amount of funds received has been going down at an accelerating rate in the years 1931-32. The amount received in 1932 for Foreign Missions, \$1,426,064, was \$364,617 less than in 1931 slightly over 20 percent. About 51 percent of the total funds raised for all purposes, \$9,257,037, came from tithes which also showed a decrease of \$905,083 below that of 1931, almost 16 percent.

Christian Literature Society Annual Meeting:—On November 27, 1933, the Christian Literature Society met in its annual meeting. There was a good attendance. Mr. J. R. Jones, Secretary of the Shanghai Municipal Council, was in the chair. The General Secretary, Rev. C. W. Allan, gave a brief report of the Society's activities during the year. He pointed out that whereas the Society originally produced literature mainly for Chinese literati, officials and those outside the Church, most of its literature is now prepared for those within or connected with the Church. It produces literature for illiterates as well as literates. During the year 204 books were published of which 99 were new issues. This shows an increase over all previous records. In addition the Society published various magazines, pictures, calendars, etc. Of the books published 19 were original works and 15 translations, all produced by those outside the staff and living in different parts of the country. The appointment to the staff of Rev. Myron E. Terry, by the China Council of the American Presbyterian Church, has resulted in increased circulation. The Society now has a subscribing membership of 1200. Mr. J. R. Jones added a few words about the growth in the work of the Society and its efforts to fit into current situations.

Miss Alice Gregg referred to "Religious Education." Mr. K. S. Li urged the Society to delve more into research work connected with life in China and felt that it should expand somewhat more rapidly. Rev. H. G. Newsham referred to the romantic character of the work of literature and the fact that it is one of the fundamental forces through which the work of the Society will be increasingly fruitful.

Students Visit Village Service Centre:—On Saturday, November 30th, the class on Rural Cooperative Organization and the Rural Life Seminar (Cheeloo University) formed a joint excursion party to visit the Service Centre at Lungshan, Shantung. In all, the party consisted of thirty-four students and two teachers. The date was chosen so that it might coincide with the regular meeting of the Lungshan 'Savings' and Loan Society. As it happened, this was one of the busiest seasons of the year for the farmers, and for a time there was some apprehension lest the bean harvest and wheat planting preclude any possibility of a public meeting. In the meantime, the students inspected the school, clinic, and other departments of the Service Centre, and listened to reports from those in charge of each branch of the work. As soon as the evening meal was finished, the crowd began to gather from the village homes. The students had the privilege of watching at close range the operation of the cooperative society as it transacted its regular business. It speaks well for the morale of the society that it proceeded calmly and efficiently, the various steps being explained in detail to the audience by Mr. K. L. Yen. In return, the students gave a stirring play and entertainment dealing with various phases of rural improvement. At the end, they met the individual members of the cooperative society in a social gathering. The next day, after a trip to the ruins of the ancient city of Ping Ling, and to the farm conducted by the Service Centre, they took part in the local church service, and were ready to return, tired out but enthusiastic about their experiences. The energy and organizing ability of Professor

H. K. Chang of the Sociology Department did much to make it a trip of rare value to students and villagers as well as the Service Centre Staff.

Y. M. C. A. War Work:—Mr. S. James Chuan, Field Director of the war work of the Y.M.C.A., was a visitor in Shanghai in September when he made full and vivid reports of this truly worthwhile service.

"The 'tea huts' established by the Y.M.C.A. along the lines of communication," said Mr. Chuan (who by the way was the senior Chinese secretary in the Y work in France during the Great War), "came to be as well known and distinctive as the Y huts in France during the Great War. The program developed along three or four main lines: (1) 'tea huts' where tea and refreshments were served gratis to men on the march; (2) letter writing, games, reading matter, and entertainment for the wounded in military hospitals; (3) officers clubs; and (4) general educational and entertainment features provided for the men on the fighting line. We had a staff of nearly sixty men when the armistice brought about a cessation of our work. It was our understanding that in case of retreat the Y.M.C.A. workers should be the last to withdraw; in several cases this resulted in great difficulty being experienced by our men in getting away at all. In certain centers we had to carry on our work at night because of air raids in the daytime. At Miyuan our headquarters were demolished by an aerial bomb, fortunately without loss of life. A bomb falling on a dugout across the road from this building killed several men later in the same day. Our work was greatly appreciated by officers and men. We were well organized and ready for a much larger and more active program when the armistice put a sudden stop to the undertaking."

Mr. Chuan gave unstintingly of his time and effort, and his unusual ability and experience made his leadership invaluable. The Movement is greatly indebted to him and to his bank, the Kincheng Banking Corporation, which released him for this service without cost to the War Work Council.

Notes from Fukien:—The *Fukien Diocesan Magazine*, November, 1933, provides insights into conditions as they affect Christian work in that province. A few gleanings therefrom are herewith given. One writes of evangelistic work in two districts in Foochow. He found that Chinese Christian workers all welcomed him and accepted willingly suggestions about their work but that somehow they lacked initiative. The people, too, were cordial in their attitude. At Loyuen the board of managers of the boys' school is trying to raise an endowment. One thousand dollars has been promised if the church council can match that amount. Some of the members have agreed to collect varying sums. The city authorities, believing that departed ancestors were better buried than being left in the homes put a limit to the date when this burying must be completed. In one big house the inspectors appointed to see this order carried out found thirteen still awaiting interment. Funeral processions became very numerous. For about a month about thirty funerals a day went out of the city. At Kutien bandits are extremely active. The villagers are defenceless and hopeless. Soldiers come to help but often withdraw before the bandits are cleaned out. Church workers under these conditions find life precarious. Rev. Iu Cung-cing, for instance, often has to try and raise ransoms for Christians. He has risked capture again and again. Two women workers have shown like fidelity at Siyang. This loyalty of leaders and the simple faith of members has kept the church going. From Pingnan bandits have been absent. Famine has, however, ravaged that district. One result is an increase in the number of suicides. At Chungan, in the northwest of the province, bandits and communists occupy the district. Many of the residents are refugees. At Kien-Yang nearby the people are frequently panic-stricken and have to flee to Kienning. At Hinghwa a Sunday school has between three and four hundred enrolled. It is run entirely by Chinese. At Kaoshanchih trade depression is evident. Formerly this district received large sums of money from those who had gone

to the "Straits." This has largely ceased and so those living in the big houses built therewith are reduced to poverty. Little money can, of course, be raised for church purposes.

The Woman's College, Chengtu, Szechwan—Nine years have gone by since the opening of the Woman's College and the admission of women to the University. Miss Alice Brethorst was the first principal. Five of the first class of eight women graduated in 1929. In the fall of 1929 added dormitory space made it possible to double the original enrollment, making 56. During the second four years the enrollment varied very little.

The first permanent unit of the Woman's College plant, a dormitory that will accommodate 70 women and several teachers, was completed in the fall of 1932 and the registration advanced to 70. This fall there are 92 women registered in the University, 32 being new students. Of this number 28 are freshmen and the other four have transferred from other Universities. Four nationalities are represented in these transfers, Chinese, Korean, Russian and American. Nine of them are studying dentistry and the rest are about equally represented in the Colleges of Arts, Science and Medicine.

To date 24 women have graduated from the Union University. The majority of them are engaged in educational work, several are married and are devoting most of their time to home-making, and three are doing graduate work in Peking, one of them being the first woman graduate in medicine. An Alumnae Organization has been formed and promises to be of valuable assistance to the College. This fall an alumna from the first class went to Amoy as a delegate to a meeting of the Church of Christ in China. During the past summer one of the graduates was a delegate to the National Student Christian Movement Conference in Shanghai and also participated in a National meeting of Christian College Women.

The College is a Union Institution. Three Women's Boards, the Woman's Missionary Society of the United Church of Canada, the Women's

American Baptist Foreign Missionary Society and the Woman's Foreign Missionary Society of the Methodist Episcopal Church, are co-operating in the major expenses of land and buildings, with the Friends' Mission Council and the Church Missionary Society helping as much as possible. The majority of the students are from the schools of these various missions; however, an increasing number of women from government middle schools are being admitted each year.

Guiding Principles for Missions:

—Bishop Perry who recently visited Japan, China and the Philippine Islands in the interest of mission work outlined his observations thereon to the National Council (American Church) which convened in New York October 11-12, 1933. He then made the following recommendations:—

1. The recognition of gradual reduction in the number of evangelistic workers due to removals from year to year, and the removal of items in the budget providing appropriations for such positions now vacant.
2. The retirement of missionaries occupying evangelistic positions who have reached the retiring age, their places to be taken by Chinese or Japanese appointees.
3. The designation of ordained missionaries now in the field as supervisors and administrators in the fields to which they shall be assigned by the Bishop.
4. The limitation of the number of missionaries to be appointed as teachers in every educational institution, the appointments to be made by the head of such institution upon nomination by the Bishop, the total sum of appropriation for salaries of such appointees to be fixed by agreement between the bishops and the National Council upon recommendation by the Department of Missions.
5. The annual diminution of appropriations for maintenance of church boarding schools of secondary grade, the decrease to be covered by corresponding increase in charges for tuition, with an allowance in the budget for scholarships.

6. The withdrawal of appropriations for maintenance of any day school which in the judgment of the Bishop and council of advice has ceased to function adequately as a source of Christian teaching and center of Christian worship.

7. The maintenance of mission hospitals on at least their present scale, added appropriations to be made to certain hospitals for appointment of medical missionaries; appropriations for maintenance to be diminished annually at a ratio determined by the Bishop, superintendent, and administrative board of the several hospitals in consultation with the National Council.

8. The payment monthly of appropriations for each missionary district to the Bishop and council of advice for distribution by them in conference with all the American bishops of the Chinese or Japanese Church on the basis of a budget annually submitted by them and approved by the National Council; the distribution to be subject to such alterations in salary items and in maintenance and other expenses as in their judgment shall be from time to time required. *The Living Church*, October, 21, 1933, page 643.

Days of Martyrdom Recalled:

In October, 1933, the American Board Mission, Taiku, spent three days in celebrating its Fiftieth Anniversary. On Saturday, the first day, some two thousand people visited its exhibits and on Sunday seven hundred attended the church service. On Monday, the third day, a memorial service was conducted in the Martyr Cemetery on the campus of the Oberlin Shansi Memorial School. The celebrations were held in the church that stands on the spot where missionaries and Chinese Christians perished together, and is a memorial to them. It was built in 1924 at a cost of \$30,000 Mex. of which one-third was raised in China.

This mission was the fruit of the work of the Oberlin Band whose first members, Rev. and Mrs. M. L. Stimson, arrived in China in 1881. In 1883 a haunted house was, after much difficulty, secured in Taiku, where this celebration took place. Missionaries went there to live in

1184. In 1889 a boys' school was opened; in 1895 a girls' school. In 1900 in and around Taiku there were somewhat more than one hundred Christians. When the Boxers struck, eighty of these were killed. At that time there were eight missionaries in Taiku all of whom, with the exception of two wives on furlough, were killed. In 1901 Dr. Atwood, who had retired at the home base, returned and started the work all over again. In 1907 Dr. H. H. Kung returned from Oberlin University and founded the Oberlin Shansi Memorial School for boys. Most of the educational work in this field is carried on by this institution. In Taiku there is now also a well-equipped hospital. Evangelistic work stretches into six counties with fourteen organized churches and some fifteen hundred members.

Two of the early members of the church who returned for this anniversary passed through the Boxer experiences. One of these was Mr. Liu Fa-ch'eng, English secretary of the Provincial Government. His mother and grandfather were killed by the Boxers. The other was Dr. An Show-tseng, superintendent of a military hospital in Taiku. He narrowly escaped being killed with his immediate family, when the Boxers thrust a sword into the large crock where he lay hidden.

An exhibit of Boxer and Pre-Boxer relics attracted the most attention. The other exhibits showed how the work has broadened in scope. The Agricultural Department of Oberlin Shansi Memorial School showed the results of its experimentation in seed-selection, animal husbandry and farm implements. The Industrial Department of the same school exhibited cotton and woolen cloth and iron implements produced thereby. The Taiku Hospital conducted an health exhibit. The Woman's School displayed applique and other handwork.

Four of the missionaries who were stationed in Taiku before 1900 are still living. Dr. and Mrs. Martin L. Stimson are in Atlanta, Geo; Mrs. Lydia Lord Davis and Mrs. Alice Williams, both of whom lost their husbands in 1900, are living in Oberlin, Ohio.

Missionaries Discuss "Re-Thinking Missions":—Missionaries of the American Board spent time while on vacation in the following way. "Dr. Lucius Porter was the able and urbane chairman; and the theme which we explored, but by no means exhausted, came from that object of our universal study and debate during the preceding seven or eight months, 'Re-Thinking Missions.' The sentence chosen was this; 'Ministry to the secular needs of men in the spirit of Christ is evangelism.'

"From what we conceived to be the essential meaning of that statement there was no dissent. We were evidently unanimous in feeling that a gospel which does not have something to say to, and do for, the whole life of man, which does not help to make that life more abundant in its every phase, falls short of being the complete evangel that Christ would have us represent and proclaim. That a minister or a missionary should be concerned with the livelihood of the people whom he is seeking to serve was accepted as axiomatic.

"But a ministry which was purely or 'merely' secular was repudiated. The spoken word, as Phil Dutton emphasised, could not be excluded since it is often required to make clear the motivation. Hugh Robinson referred to the life and work of Dr. Hemingway as a conspicuous example of a true missionary—a man who, above and beyond all his talents and abilities so completely dedicated to the service of humanity, gave also in fullest measure a spirit and a witness to the source of his devotion which never failed to impress even those people who declined to make it their own. Hugh was concerned that so often people can come to our hospitals and our schools and pass through them with little or no understanding of the purpose of their founding. There should be something in the quality of our ministry to these secular needs which arouses a curiosity that can only be satisfied by a knowledge of the spirit which inspires it. There are already enough institutions in the world where everything is done for the people who seek their aid, and yet something is still lacking—that are 'clever but not kind.'

"Frequent references were naturally made to 'the Butterfield idea' and community parishes. Harry Martin felt that however difficult it may be to get people really inspired with a correct vision of what such parishes may become, they are the line along which we must work. Standards of living in all departments must be raised. Evangelism is living with the people and helping them to grow into a truly abundant life. Any preaching must be exemplified to be effective. This led Harold Matthews, perhaps from his position as chairman of the Council Evaluation Committee, to inquire how far it was desirable to test our efforts by the way they are received; how great a part the missionary himself can and should play in the promotion of service programs; and how long work should be pushed, however helpful it ought to be, in the face of unreceptivity. No clear answer was suggested." *Mission Mirror*, November, 1933.

"Every Day of the Week A Sunday":—Some time since a visitor to the editorial office told us of a conference wherein the students members had put their Sunday observances on another day of the week. This unusual change had made no difference in the manner and reverence with which the day was kept. Such a change is suggested in *The Japan Christian Quarterly* (Autumn issue, 1933) in an address originally given in the Thirty-Second Annual Meeting of the Federation of Christian Missions, by Prof. Shoicho Murao of St. Paul's University, Tokyo, an Anglican interested in newspaper evangelism. The subject of the address was, "Our Christian Objective in the Church as an Agency for Individual and Social Regeneration." In dealing with the question as to how the Christian Church might hope to "penetrate the whole fabric of the nation's life" he made, what he deemed, "bold and rather revolutionary suggestions." These we quote *in extenso*.

"Stated briefly one suggestion is to make every day of the week a Sunday! This is suggested in many pulpits in a different sense from what I mean, and is taken as a call to practise holiness every day of the

week, in individual and social life alike. What I suggest is not opposed to that, but is more definite and institutional.

"I wonder, very often, if the present Sunday is actually the correct one chronologically, counted from the Day God rested after the Creation, or from the Day on which our Lord rose again from the dead. I doubt if this is the case. Moreover, I am inclined to think it is not a matter of much consequence, the injunction concerning the Sabbath is that we should keep one day in seven as holy, and not necessarily that particular day which our twentieth century calendar calls Sunday. If my contention thus far is not sound, of course the whole fabric of my suggestion falls to the ground.

"What I mean is this, let what is Sunday be Sunday in this town, and let Monday be Sunday in a little town coming next to the first. Wednesday be Sunday in the next, and so on. Better call it the Lord's Day than Sunday. Or for that matter call the days by ordinary names. But let there be regular service on the Lord's Day whenever it falls in that particular town or village. Then one worker can provide Lord's Day services for at least seven times as large a community as at present.

"Some people may say that my suggested plan would take away the opportunity of the whole world gathering for worship on the same day. But, as we know, even now we are not meeting on the same day, except by name. Passengers crossing the Pacific may even have occasion of having two Sundays in immediate succession!

"And, as to the hour of meeting for worship, let there be more early morning services and late evening services. There is nothing particularly Christian about the ten or eleven o'clock service in the morning. Our Lord's resurrection took place in the early morning. People brought their sick to our Lord, 'at even when the sun was set.'

"Many of the great sayings of our Lord, which were nothing less than the revealing of His personality, took

place at table, at the evening dinner hour. Remember the greatest of all the Christian services was established in the evening at the Last Supper. Moreover, both the late evening and the early morning services have the sanction of primitive church practice. Japanese people are fond of the early morning, and wont to associate it with religion.

"At any rate I am inclined to suggest that we take a lesson from the Roman Catholic practice of daily and early morning Eucharist, and adapt ourselves accordingly; and also that we make more of the evening hour of worship to meet the needs of the hardworking people."

Anti-Opium Campaign:—"Michaelmas is the second anniversary of the opening of our Opium Ward. Since the last anniversary, 259 victims have been treated, making a total of 705 cases since we began to keep records. This is a large number. However, it does not mean very much when one considers that a thousand new persons get the habit while only one hundred are trying to get cured!

"In order to create strong anti-opium public opinion, two anti-opium songs, one English pamphlet,—'Opium an Avoidable Evil,' and a sarcastic Chinese pamphlet called,—'The Opium Tax Saves China!', have been written and published. A dozen collegians and middle school students have taught others to sing the songs and have themselves distributed the pamphlets in a number of different places. Many schools and church groups also have sung the songs. I have been asked to speak on the subject at the Y.M.C.A., in hospitals, churches and schools, besides making many speeches on the ferry-boats between Hankow and Wuchang. Time and again opposition to me only attracted the audience's attention. Only twice did opposition interfere with my speaking—by preventing my beginning—while the audience at other times always helped me to defeat my opponent. Let me mention two such occasions.

"While speaking on the ferry after attending the Diocesan Synod's Service at St. Paul's Cathedral, I was interrupted by an old man who

had behind him a soldier with a gun on his back. Instead of stopping my talk, I addressed him. But he said, 'Do not do your propaganda to me! Have you any authority from the Government?' 'No,' said I. 'I don't wish authority.' 'No authority?' he said, 'Better stop then!' But I retorted, 'Please get rid of your opium habit, sir.' He felt angry and declared, 'Don't be silly! I was in *Li-men* (a society forbidding its members to smoke, drink alcohol, or consort with prostitutes) before you were born!' 'Please get rid of your opium habit, sir,' I merely repeated. Then the passengers cried out—'Away with the old smoker! Down with the old smoker!' He and the soldier behind him turned about-face and left. The audience then asked me to speak from the center of the boat, and I did.

"On the Sunday after Ascension Day, the Rev. Stephen Tsang asked me to speak at St. Paul's Cathedral. When I was crossing the river to Hankow, I spoke against opium. After the service I spoke again—on the ferry. It was the Dragon Boat Festival, so there were many passengers on the same boat on which I had spoken that morning. Upon this return trip, when the passengers sang the anti-opium songs, a guard interfered, but a soldier passenger rebuked him, saying, 'If he does not lead, how will the people know how to sing?' Another passenger, with raised hand, declared, 'We are glad to have you sing.' My opponent moved away immediately, and I spoke until we landed.

"To help on the anti-Opium Revival, I spent my holidays, from Sept. 9 to 30, at Shanghai and Nanking, seeing church leaders, speaking in churches, schools and hospitals. On the second day of my trip down-river a well-dressed party member tried to give me a heavy slap on my face when I offered him my anti-opium songs. But he only touched the top of my head slightly. After finishing the distribution of those songs I asked him, 'Why did

you try to strike me?' 'You should not pass hand-bills to me when you do not know me,' he answered. 'That's no good reason,' I declared seriously. 'Tell me truly why you struck me.' 'I am sorry,' he said, 'but I mistook you for a ship's waiter urging me to smoke opium.' 'You are very hasty,' I said. 'I beg your pardon; he returned, but I hate opium!' I felt then and afterwards as we talked together, that this man was sincere in what he had said, but very hasty. So I handed him now the pamphlet 'The Opium Tax Saves China!' He read with appreciation and we talked very intimately. In the evening he played the concertina to aid the passengers in singing our anti-opium songs, and I was asked to speak against opium for twenty minutes. Many listened earnestly and with approval, but the opium smokers, of whom there are always many on these boats, may have felt bitter in their hearts.

"On my return trip a well-dressed and dignified looking man agreed with me that opium was an evil and should be done away with. But when I insisted that the Opium Tax should be done away with as the first step towards getting rid of opium, he called me a revolutionary, for he was a collector of the 'Special (Opium) Tax.' When another man took my side my opponent laid the blame for the trouble on opium smokers. Then I said,—'I had a dream last night. Four persons, an opium smoker, an opium seller, a poppy cultivator and an opium-tax collector had a quarrel, each blaming the other for being the cause of the existence and spread of opium.'—He rose and quietly left! Be sure all those four persons are to blame; but our own silence and indifference towards the presence of opium and its derivatives means tolerance. A Christian should be a non-violent revolutionary as regards what harms the bodies and souls of his fellows, ready to suffer for obeying God and loving men." Newton Y. C. Liu, in *District of Hankow Newsletter*, November, 1933.



"SCHOOL FOR CHILDREN OF REVOLUTIONARIES."

Top:—Boys' School; Air-View; Bottom:—Gateway to Boy's School.

See article this issue.